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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

Work has been resumed on the Panama Canal. M. Belin, a prominent lawyer and business man, an energetic official in the old company, has accepted the position of "direct or general of the administration" of the new organization. He has reached the isthmus, and with one hundred and fifty laborers, imported from the West Indies, has started work on the Oulebra division. The machinery and methods used in making excavations in the Chicago Drainage Canal have been adopted by the new company. These new facilities may so expedite the work as to revive confidence in its successful completion.

Iceland has been again visited by earthquake shocks. Those which occurred on Aug. 26 and Sept. 5 have been already alluded to in these columns. The latest visitation was on Oct. 4. Fortunately no lives were lost, but one hundred and fifty farms were ruined, a large number of cattle perished, and considerable quantities of stored foods were destroyed. The property loss is not great—about \$125,000—but it falls upon a people who can ill afford to sustain it, and who, driven from their homes and dwelling in improvised shelters, look forward to a winter that cannot fail, in that high latitude and in their straitened conditions, to bring with it acute suffering.

Not only is paper, made from wood pulp, exported in considerable quantities from this country, but there is also a demand abroad for our paper-making machines. Two of the latter, of the Fourdrinier pattern, manufactured by a firm in Watertown, N. Y., were shipped to Norway and Sweden some months ago, and recently an order has been placed with the same makers by a representative of the *London Chronicle*, one of the leading English news-sheets. The machine will weigh over 125 tons, will be equipped with every modern device, including thirty large drying cylinders, and will be of American manufacture throughout.

The decimal hour—an hour divided into 100 minutes, each minute to consist of 100 seconds—is again being agitated in France. M. Etienne, the deputy for Oran, will introduce a bill into the French Chamber to establish it legally, on the ground that many laborious calculations would be avoided by its adoption, particularly in the science of navigation. The trouble with the proposed reform is that it involves too much. The circle would have to be rearranged, and the received methods of angular measurement modified. Laplace's decimal day, containing twenty hours, adopted at one time in France, would be demanded for consistency's sake. These changes, however desirable, would be too disturbing; the people would rebel against them.

Spain has succeeded in floating a new war loan, guaranteed by the customs; but of the nominal \$90,000,000 thus borrowed, over one-third must be paid for arrearages—to steamship companies for transporting troops, and to banks in France and Spain for advances granted. The \$50,000,000 left will not go far towards maintaining 200,000 soldiers under arms in Cuba, nearly three thousand miles away from their base of supplies, and an additional force still farther away in the Philippines. In a few months she will again reach the end of her resources, and be in debt over \$1,800,000,000.

By simply waiting, Cuba may achieve independence without further loss of blood.

The Parliamentary elections in Hungary have resulted in again returning the Liberals to power, with a gain of 65 seats in the Diet. No serious issue was pending, and the campaign was a comparatively quiet one. The new ecclesiastical laws have been carried into effect without injury to individual interests. The union with Austria will not be disturbed, despite the efforts of the Kosautists and the Nationalists to assail it. The latter number respectively but 48 and 37 in the new Diet, while the Liberals number 282. The principal question that remains unsettled between the two members of the dual kingdom is the adjustment of the share which each shall pay towards the imperial expenditure. Hungary thus far has not paid her just proportion. She is both able and ready to pay it as soon as the amount is agreed upon.

The appointment of Edward John Poynter to the presidency of the Royal Academy is unfavorably commented upon by critics. He has been an Academician for twenty years, and has held the office of Director of the National Gallery since April, 1894. He painted Mrs. Langtry, and among the more widely-known of his works are his "Perseus and Andromeda," "Rhodope," "The Festival," "Zenobia Captive," "The Meeting of Solomon and the Queen of Sheba," and "Idle Fears." He has also lectured a good deal on art. For all that, his rival for the high office, Mr. Briton Riviere, led on the first ballot, and great disappointment was expressed when he failed of election on the second, and Mr. Poynter was chosen. Harold Frederic, in the *New York Times*, says: "Considered as an artist Poynter is not quite the worst in the Academy, but still the fall to him from the level of Leighton and Millais is abysmal."

Engineer Parsons, of the New York Rapid Transit Commission, submitted his report last week for an underground system which should cost not more than \$30,000,000. It provides for a four-track road from City Hall park to Forty-second Street by way of Park Row, Elm Street and Fourth Avenue; and for two-track roads east and west of the Grand Central Station on Forty-second Street, the former reaching to the Harlem River, the latter along the Boulevard to a point above One Hundred and Twenty-fifth Street. This new scheme does away with the objections urged against the plan of a tunnel under Broadway, while its cost comes within the city's constitutional debt limit. It plans for trains to run from City Hall to One Hundred and Thirty-fifth Street in twenty-one minutes. The report will be taken up by the Commission at its next meeting.

A queer house, built of iron and thick glass, has been erected on the General Hospital grounds in Yokohama by Dr. W. Van der Heyden, a bacteriologist. The purpose, in its building, was to exclude, as far as possible, the germs of disease. To that end it is built dust-tight, and with insect-proof joints. It has no window sashes. Provision is made in the second story to allow the escape of air from within; it enters only by means of a pipe, is carefully filtered through cotton wool, and to make the sterilization more complete the air is driven against a glycerine-coated plate which captures such microbes as pass through the cotton. Strong sunlight also helps to destroy possible survivors. The impurities due to breathing and other causes are carefully absorbed by chemicals. It has been found that milk and unsalted butter remain sweet much longer in this dwelling than elsewhere.

A municipal institution worth copying is the Hygienic Observatory of Paris. Its purpose is to guard the health of the great French city. It has three departments of observation or investigation—meteorological, chemical, and microscopic. Air pressure, temperature, moisture, movement, precipi-

tation, electrical conditions, terrestrial magnetism, all with reference to their application to the hygienic and climatological conditions of Paris, come within the scope of the first department. The scientists of the chemical division occupy themselves with the analysis of air, both that of the streets and of that in public buildings; with the composition of the water in and around the city, especially that used for drinking, and that of the Seine; with filtration methods; and with sewers. The microscopic division is devoted to the bacteriological study of the air, the water and the soil. An annual report is made by this institution—the *Observatoire de Montsouris*—and the volume, which is on sale, is both valuable and interesting.

Valuable Patents Set Aside.

The High Court at Pretoria, the capital of the South African Republic, has declared void the MacArthur-Forrest patents for what is known as the cyanide process for the recovery of gold. This process, as a well known, extracts the precious ore when it exists in a condition of fine subdivision, making even the refuse, after the coarse gold is gathered, extremely valuable. Nearly half the gold mined in the Rand district in Africa is obtained by this process; in the year 1894, \$10,000,000 worth were thus extracted at a profit over the cost of the process of about \$7,375,000. The process is not an old one. It was only about five years ago that two Scotchmen, named MacArthur and Forrest, took out patents all over the world—one for dissolving the gold from its ores by the use of a dilute solution of the cyanide of potassium; the other, covering a process of recovering the gold by passing the cyanide solution over sine shavings in long tanks. Unfortunately for the inventors they charged excessive royalties. This led the gold-miners of the Transvaal to combine to overthrow the patents. They claimed that they should be set aside because of a lack of novelty. They collected testimony in this country, England, Australia and New Zealand, going to prove that the chemical facts on which the process is based were known and published long ago, and that the process itself had been experimentally used in this country in 1885. This testimony was considered conclusive by the South African court, and in that country, at least, no more royalties can be collected. The miners there will save millions of dollars by this decision. Their successful fight will doubtless lead to suits for the overthrow of these patents on this side of the Atlantic.

What the Victory Means.

The election of Mr. McKinley by more than a million votes over those cast for Mr. Bryan, by the largest plurality ever given (according to the *New York Tribune's* estimate), and the astonishing impulse given to business throughout the country by the tidings, have a significance which he that runneth may read. First and chiefly, it is clear that the sound sense and patriotism of the American people may be relied upon in any appeal which touches national honor. Mr. Bryan made a gallant fight, and was undoubtedly sincere (as probably were his followers) in his advocacy of silver, and of the benefits which he believed would flow from its free and unlimited coinage; the manliness and frankness with which, when defeated, he bowed to the popular will and congratulated his opponent on his success, indicated honesty of conviction; nevertheless, though sincere, his views were regarded by a vast majority of the people not merely as mistaken, but as dishonorable, and as tending to inevitable repudiation and national disaster. The issue was clearly made, and the people, disregarding to a large degree party lines, and doubtless enlightened by the excellent work done by the newspaper press and the pulpit, responded by their ballots with a voice so decisive that silverites trembled and devout patriots sang doxologies and gratefully acknowledged the Divine providence in averting ruin from the nation. By this

same vote sectionalism and anarchism (as Altgeld's defeat showed), as well as repudiation, were crushed, the authority of the courts and of the Federal Government was vindicated, and an honest-money Congress assured. Hoarded gold has returned to the banks for re-investment, distrust has given place to confidence, our myriad industries thrill with new life. A solemn responsibility rests upon the party that shortly returns to power. Its leader, if we may judge from his telegrams to Mr. Hanna and to others, will courageously, trustfully, meet it.

More About the Transcontinental Arc.

While the recently-completed measurement of the transcontinental arc in this country is the longest ever undertaken by any single nation, a still longer one is being measured conjointly by England, Germany and Russia. France and Spain are also engaged on another arc, and a good deal of triangulation measurement has been done in India. The primary object of these measurements, which have been going on by international agreement for twenty-two years, is to get a more exact figure of the earth than either Bessel's or Clarke's ellipsoid. Incidentally, the work already done in this country by these curvature measurements will be utilized to correct ordinary surveys of the surface, which are necessarily inaccurate because this curvature is disregarded. In surveying a State, for example, measurements are made from county to county as on a flat surface, with the consequence that the surveys overlap. This can now be rectified. A very important work in connection with the arc measurement was the running a line of levels across the country from Sandy Hook to San Francisco for the purpose of accurately establishing altitudes. Tide observations were taken for over thirty years on both the Atlantic and the Pacific to get true sea levels as a preliminary to the altitude survey.

An Important Utterance.

In the French Chamber of Deputies last week the Government was interpellated as to what action France proposed to take in defence of Armenians. Speeches were made in which the brutalities of the massacres in Asia Minor were dwelt upon and the duty of French interference to prevent their recurrence was strongly urged. It was declared that Turkish officials, under the very eyes of the passengers of the French ship "Gironde," directed and commanded the wholesale murders that occurred in Constantinople, on the 26th of August, and that so far from having been punished they had rather been rewarded, while the humane few who had dared to protect the assailed Armenians had suffered therefor. In reply to this interpellation, M. Hanotaux, Minister of Foreign Affairs, explained that the determination of the Armenians to rid themselves of the Turkish yoke and achieve independence had complicated the whole question. The Powers had not been indifferent to the cruelties perpetrated by the Ottoman Government. A concert had been established among them a year ago, and the Porte had promised reforms, but unhappily the promises had not been kept. France, he intimated, had used language, the strength and significance of which Turkey understood. The Powers, he said, were convinced of the necessity of their solid union; there must be no isolated action, and no interference with the integrity of the empire. "Among the fertile results of the recent visit of the Emperor of Russia to Paris," M. Hanotaux said, "may be mentioned a precise exchange of views with regard to Armenia; and the perfect community of ideas which exists in united Europe will give the Sultan to understand the necessity of his assuring the security of all his subjects of whatever race." From this statement it would appear that while the Powers will not permit the partition of the Ottoman Empire, nor the active interference of any one of their number, they will conjointly enforce the reforms and the protection which the Porte has thus far failed to grant.

Our Contributors.

OUR HERO MISSIONARIES.

They have journeyed far
On a stormy tide
To the friendless shore
And the strange hillside,
Where the wild winds sigh
And the darkness creeps;
For their hearts are sad
With a world that weeps,
And theirs is a love
That never sleeps.

Where the stress is great
And the battle long
They strengthen their faith
With psalm and song;
And if for guerdon
They have defeat,
The hymns of their angels
Are ever sweet,
And they take their rest
At the Master's feet.

God is the source
Of their secret strength,
They trust in Him,
And they see at length
That morn is breaking
After the night,
And the harvest-fields
Are gold and white,
While shines around them
God's fadeless light.

But who shall follow
Where they have led?
Who live and labor
And love instead?
Oh, hearts of youth,
Earth waits for you;
Be strong and brave,
Be firm and true,
Faithfully promise,
And nobly do!

— MARIANNE FARNINGHAM, in *Christian World* (London).

AN IMPORTANT BULL.

Bishop D. A. Goodsell.

ORDINARILY our ministry holds as of little importance the utterances of the Pope on any subject. We do not forget that to millions of Roman Catholics he speaks as the voice of God. But our Protestantism is so assured, and we, of all the churches, make such inroads into Catholicism through incandescent convictions as to the overlaying and hiding of the deposit of faith by paganism and tradition in the Roman Catholic Church, that we count the Pope's utterances as curiosities and survivals except when he speaks as we would speak on social questions and the sanctity of marriage.

My movements have been too rapid to permit my knowing the degree of attention in the United States commanded by the

Recent Bull on Anglican Orders.

But in England and on the Continent it is a great affair. The secular and religious papers publish it in full or in large selections, and editorial comment in great variety abounds. But in England especially it is certain to produce results of the gravest importance. We have never ceased to be interested in the Church of England, though the old mother was so hypnotized by worldliness and hierarchical notions when we were born that she has never been able to recognize her strongest child. And it is the probable effect of this Bull on the Anglican Church which is of peculiar interest to us.

To my mind there are but two logical views of the Episcopacy—the Roman Catholic and the Methodist Episcopal. Granted the apostolic succession and sacramental grace, all that Rome claims seems to me inevitable. Even the Papacy, if established and recognized by a sufficiently ecumenical council, may be logically in its place, as the Head of the church and the voice of Christ under Cardinal Newman's well-known doctrine of development, and without resting upon the text, "Thou art Peter, and upon this rock will I build my church." We, on the other hand, absolutely disassociate the episcopal office from the *jure divino*, and maintain it as expedient and as consonant with ancient practice, and not therefore, while expedient, to be lightly cast aside.

But a large section of our Anglican brethren have been trying to hold the doctrines of succession, sacramental grace and Catholicism of some sort, while declining the supremacy of the see of Rome. Since the Tractarian movement especially, though leaders like Manning, Newman and others speedily perceived how impossible it was to hold their position, many have steadily advanced Romeward in cult and doctrine, both in England and America, and have drawn the English Church further away from Protestantism. Again and again have I heard it said by such, "I would sooner by far go to Rome than join any of the Protestant sects." Of late years the hope has been openly expressed that Rome and the Greek and Russian churches might recognize the validity of Anglican orders.

There can be no doubt either that the Lambeth Conference, in making the so-called historic episcopate a condition of union, looked Romeward as well as to the preservation of their own claims. I have seen it stated on high authority that eleven of the Anglican Bishops at the Lambeth Conference opposed this point as a basis of unity. Moreover, Mr. Gladstone, always a High Churchman, and never recognizing other churches except from the changing necessities of a politician, has declared that unity may probably come through the Pope.

Imagine, then, the dismay of this extreme party when, in a Bull of great learning, of excellent spirit, and of certain sound, the Pope forever, so far as Rome is concerned, disposes of the Anglican claims to the succession by declaring that their orders are "absolutely null and utterly void." And this is the outcome of all the invitations of Rome; of all the successive and purposed alienations of other Protestant churches; of all the humiliating efforts to have the question of validity opened! Think of it! To be told finally and forever that English orders are no better than those of the sects; that England has no bishops, no priests, no true sacraments, and has not had since the Reformation; and never can have! And to be rebuked for even wishing the question opened!

But more distressing, if possible, than this is the speech of Cardinal Vaughan, an Englishman, before the Catholic Truth Society at Birmingham: "I deeply sympathize with the pain and consternation caused by the final condemnation of their orders by the Catholic Church. . . . The validity of Anglican orders can never form even a single plank in the platform for either corporate or individual reunion. Reunion means submission to a Divine Teacher. . . . With their mouth full of reproaches for the Holy See, Anglicans must face the fact that neither Jansenist, Russian, Greek, nor any of the Eastern sects which possessed valid orders, had ever been able or willing to recognize the validity of Anglican orders. These stand alone shivering in their insular isolation and disowned even within their own communion as well as by the immense majority of the English people." No wonder that the Bishop presiding at the opening session of the recent English Church Congress should show irritation by saying of the Bull, "The words are the words of the Pope, but the voice is that of an Englishman." The Pope follows the Bull by a letter to Cardinal Vaughan directing him to raise a fund to support English clergymen after they have left the Anglican for the Roman Catholic Church—a last humiliation for the proud church which has learned less from experience than any great branch of the church of Christ.

The Results of the Bull

may be, must be, of great importance in the future of Christianity. A few immediately seceded to Rome. Others will follow. Those who have avowedly waited for this decision must go or be despaired. But it must be also a great check and hopeless wound to the claims which have been so offensively prominent in the parochial life of England. The English Church will become more Protestant. She will be more free to speak, now that false hopes are buried. It is in no way probable that Eastern Christianity will recognize what Rome has spat upon. The English Church has it in her power to become, by her numbers, her wealth, and her learning, the leader of the Protestant world. She is in a better position, if she would recognize it, to aid Protestant unity as against Roman unity than ever before. But she cannot do it as an Establishment. I have had no small opportunity to know how universally in Europe an established church is held to be a political agent. Apart from resident Englishmen and Americans, the English Church makes, after a century of occupation, no progress on the Continent. The Protestant Episcopal Church has some churches which are weighted heavily by the inevitable imitation of the English Church in the great cities and places of resort in England. English missions in Europe are hopelessly hindered by the anti-English feeling.

But our own free church, intensely Protestant, but with the ancient order and ritual thoroughly de-Romanized, has established itself with a vigorous life in all the great nations of Europe and has entered Russia by the gate of Finland—a gate which, I pray God, my brethren at home may widen and strengthen. I have appointed this very year 315 pastors to the Methodist Episcopal Churches in Europe, who shepherd 50,000 members and probationers, and we have gained 1,700 in mem-

bers and probationers this year. It has been no small pleasure to me to have it recognized by those eminent in authority and social position that we have an effective organization; that we maintain the ancient order; that we have a most aggressive spirit; that we have no political aims; that we have a vigorous devotional life. All these points were named to me by an Austrian Baroness who wishes to enter our church.

Rome, Italy.

"DIVINE HEALING" AND MISSIONS.

Rev. Daniel Steele, D. D.

IN recent years a missionary propaganda has arisen which makes "divine healing" one of its four cardinal doctrines. It is thus stated: The atonement made by Christ covers all sickness as well as all sin, in such a sense as that faith in the atonement will banish sickness just as it removes the guilt of sin by justification and the love and pollution of sin by regeneration and entire sanctification. In other words, Jesus Christ came to destroy the work of the devil. Sickness and sin are both the work of the devil, and are both curable here and now by one remedy—the blood of Christ applied by the grace of faith. This is altogether different from the commonly received doctrine that through the resurrection of the body of the believer he is finally to be presented faultless, soul and body being conformed to the image of the Son of God. In the long run sickness is to disappear through glorification. But the new doctrine now being preached in pagan lands is that sickness is an indication of unbelief; that perfect faith ensures perfect health in this world.

This leads us to raise the question whether those who give money to propagate this doctrine among the heathen are giving the wisest direction to their gifts as God's stewards. In a former article we have shown that any premature death in the missionary community must discredit not only this doctrine in the estimation of the heathen, but the other doctrines with which it is associated in the Fourfold Gospel. We now proceed to show that it deprives the missionary of his chief instrument for breaking down the prejudices of the pagans and of winning them to give the Gospel a favorable hearing—the medical dispensary. The gratuitous medication of the sick by skillful physicians has unlocked many a city in China, Japan, and India, bitterly hostile to Christianity. It is a well-known fact that the healing of the wife of Li Hung Chang by Miss Dr. Howard, a medical missionary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, has done more to liberalize the man who guides the affairs of the most populous empire on the globe than any other event in the life of this great statesman who is now asking us for more teachers, preachers and physicians and opening up all China for their labors. The preachers of "divine healing" can render no such service to Christianity, because their creed requires them to discard medical dispensaries as a means of access to darkened pagan populations. This is an incalculable loss to any missionary enterprise—a loss for which hundreds of missionaries sent to preach the Gospel for a witness cannot be a substitute. The medical dispensary has been approved by the missionary boards of all denominations. It seems to us not only unwise, but unkind, to deprive a band of missionaries of this powerful weapon for the conquest of millions for Christ. It is like sending a regiment to capture a fort without siege guns.

If the conversion of the heathen is the purpose of the mission, it is the dictate of wisdom to disabuse their minds of groundless hatred to the Gospel and to gain as soon as possible a favorable hearing by any laudable expedient, such as ministering healing to their bodies. But if the purpose is not to save souls, but to hasten the coming of Christ by sounding His name once in the ears of the villagers by a running foreigner stammering their language, then there is no need of removing the high wall of prejudice which encloses them. We pity the poor beleaguered souls thus left to perish, and we also pity the missionary whose orders—not from God, but from man—bid him pass by without making a convert, that he may repeat his hasty message in as many places as there are hours in the day. We can but regard this missionary purpose and method as wasteful indeed. Even if some converts should be gained, there is no chance to continue with them and to teach them the advanced truths of the Gospel and to minister to their development into Christian manhood. The

babes in Christ must be left to care for themselves, for the preacher's mission requires him to move on to preach for a witness and not to train those whom he has already disciplined, as the great commission requires. This would entail such impediments as schools, printing-presses, libraries, and other auxiliaries of Christian civilization inconsistent with the purpose and method of this new missionary experiment.

We are not surprised to hear that some who have tried this experiment have become dissatisfied with this method of work and have returned to their native land, although still eager to preach Christ, not for a witness, but to disciple as many as possible and to teach them all of Christ's commandments. Having spent several years in learning the pagan language, they must now count those years as lost unless some missionary society working on approved principles shall give them employment. One of these details his perplexity with the tenet of "divine healing," which he found better adapted to theory than to practice. His wife was stricken with fever. He prayed for her healing without medicine, but the fever continued. He did his best to believe, and called on all his associates to join him in believing, but there was no improvement. Thus three months elapsed in the struggle to bring God to his creed—healing without medicines. Seeing that the sufferer must soon die and that he must confess to her friends in America that he had permitted her to die without medical attendance because consistency with his creed required it, he determined to exercise his own judgment even though he might lose his place in the mission. He resolved that he would ask God to heal with medicine, and called a doctor who lived across the street. He administered remedies which produced immediate relief. In two weeks she was able to be touring with him while preaching on his vast circuit. The result to him was severe censure by his superior in the mission for the reproach which he had brought upon the cause "by calling a doctor in the presence of the pagans." He was then told that having practically apostatized from the faith he was sent to preach, he was no longer wanted in the mission. If he had let his wife die without a physician he could have retained the confidence of his associates as sound in the faith!

This is the dilemma in which any conscientious man may find himself while preaching "divine healing" in a pagan country far removed from an enlightened Christian sentiment to protect him from a fanaticism which would prefer the death of the dearest friend to the surrender of an erroneous religious tenet. Hence we earnestly advise members of churches to contribute to their own denominational missions, conducted as they all are on approved principles, and not to waste their money in the new-fangled experiments of some Quixotic individual.

Milton, Mass.

It is done!

Clang of bell and roar of gun,
Send the tidings up and down.
How the bellies rock and reel!
How the great guns, peal on peal,
Fling the joy from town to town!

—Whittier.

POPULARIZING CHURCHES.

SOME men make themselves ridiculous in efforts to popularize their churches. We have no patience with their methods. Were we persuaded that at heart they have the love of souls, and earnestly desire to attract men in order to save them, we could be tolerant, but we see nothing in their methods to justify the belief that such is their sole aim. The matter of their discourses utterly shatters faith in the idea that they feel called of God to the work of the ministry. We can but believe that they are in the work, not by virtue of a call from God, but as a profession, and for the same reasons that influence a man to take to the law or medicine. What else can we think of a man who so far forgets propriety, not to say the sacredness of his calling, as to enter his pulpit in the garb of a professional bicyclist—with knee-breeches, sweater, and regulation shoes and cap—and with a bicycle swinging from the ceiling in sight; and instead of preaching the Gospel delivers an address on the virtues of the wheel? This was an extreme case! True, but the motive was precisely the same as that which prompts others to adopt any novel and unauthorized method. Men who preach Christ, and are baptized with the Holy Spirit, do not need to resort to tricks of any kind. Zealous efforts, even though they be after the old fashion of exhorting and calling mourners, will result both in popularizing the churches and the Gospel. A New York secular paper said some years ago: "Wherever there is a pulpit on fire there will always be a crowd to see it burn."—*Christian Advocate* (Nashville).

A THOUGHTFUL LOVE.

Rev. James Mudge, D. D.

ONE of the sweet singers of our modern Israel mentions "a thoughtful love" as that which she would especially ask of God. It is a suggestive and instructive phrase! Is there any other love fully worthy of the name? We think not. There is much that passes for love, even styling itself perfect, which is mixed with so little intelligence that the judicious can but grieve at the perversity of the profession and the harm of the habits indulged. True love has an inseparable relation to truth, if indeed the two be not in the last analysis identical. Love can never be divorced from knowledge, for only he who knows the law will fulfill it, and other things being equal, he will fulfill it in proportion as he knows it. The extent and correctness of the knowledge will control, condition, and guide the love. The person who knows God imperfectly cannot love Him perfectly. Many a man with a very small knowledge of God has imagined he loved Him perfectly, but fuller revelations showed him a side of God's character with which he was not in complete harmony. In a soul normally constituted perfect love would be perfect knowledge, and perfect knowledge perfect love. It is the inharmonious blending of the elements of love and knowledge, some defect on the one side or the other, that puts souls out of tune. All complete characters are thoroughly developed on both sides.

Henry Jones, professor of logic and metaphysics at St. Andrew's, Glasgow, in his recent excellent book on "Browning as a Philosophical and Religious Teacher," noting with regret the change which came over the poet's faith in his later years, says: "The fundamental error of the poet's philosophy lies in the severance of feeling and intelligence, love and reason." Before this time of decadence he fully recognized that "growing knowledge was an essential condition of growing goodness. Hardly any conception is more prominent in Browning's writings than this of endless progress towards an infinite ideal. Love perfect in nature cannot be linked to an intelligence imperfect in nature; if it were, the love would be either a blind impulse or an erring one. Both morality and religion demand the presence in man of a perfect ideal which is at war with his imperfections; but the ideal is possible only to a being endowed with a capacity for knowing the truth. Both sides of man's being are equally touched with imperfection, his love no less than his reason. Perfect love would imply perfect wisdom, as perfect wisdom would imply perfect love. The absolute terms are not applicable to man who is ever on the way to goodness and truth, progressively manifesting the power of the ideal that dwells in him, and whose very life is a conflict and acquirement."

Very similarly Phillips Brooks, speaking on the mind's love for God, without which no love can be complete, says: "There are ignorant saints who come very near to God, but none the less for that is their ignorance a deflection from their sainthood." We see not how any one can doubt it. That character must be seriously defective which, as Paul expresses it, "is without experience of the word of righteousness," and has not its "senses exercised to discern good and evil." Such babes in knowledge cannot be very far advanced in the Christian life, or have a love that can be spoken of in the superlative degree. They do many things that are wrong, come far short of the full mind that was in Christ, and walk not accurately after the Divine Pattern. They are in grave error as to a number of duties, their zeal is ill-judged, their conscience but partially developed and not "void of offence" either toward God or man. As Mr. Wesley says: "There is so close a connection between right judgment and right tempers, as well as right practice, that the latter cannot easily subsist without the former. Some wrong temper, at least in a small degree, almost necessarily follows from wrong judgment."

All this goes to show that he who would reach the largest attainments in piety must concern himself not merely with his motives, but also with his actions. It is extremely easy for a person to be deceived as to his motives. He is very apt to take an over-favorable view of them. A needful check upon this tendency to think too highly of ourselves is found in a close comparison of our smallest deeds and words with the one Model. There alone is supreme excellence to be found. It is better, so far as the practical effect is concerned, that we underrate ourselves a good deal rather than overrate ourselves a little.

The chief thing is that a continual spur be applied to our endeavor, so that we settle not down in a self-satisfied state as though we had already attained all that was needful. And concerning profession the counsel of the founder of Methodism can hardly be improved upon: "Avoid all magnificent, pompous words, give it no general name, rather speak of the particulars which God hath wrought for you, speak in the most inoffensive manner possible." Thus will a true humility be promoted, the peace of the church conserved, and speedy progress toward real Christlikeness increased.

Lowell, Mass.

ART AND ARTISTS.

II.

William Morris.

Jeannette M. Dougherty.

THIS artist, designer, poet and author, was led by his artistic nature into novel and various lines of work; but his largest influence and most beneficent good was in his decorative work. Here he exercised a wide influence in educating the taste of people to an appreciation of the true and the artificial in decorative art. William Morris not only told us to make our homes beautiful, but he showed us how to do it, and in this he revolutionized decorative art. His studio furnished beautiful and elaborate designs, and he established manufactories for wall papers, stained glass, tiles, tapestries, cretonnes, and artistic household decorations. "Ornament your walls," he said, "with beautiful and restful patterns," and then he designed and manufactured paper producing that effect. Mr. Morris had high ambitions for art, and his theories he could work out into practical form. His whole life centred in art, and with this was that ardent passion for practical art; he had the great ability to reproduce his noble thoughts in tangible form.

If we struck the key-note of the artist's life it would be this: to sow the seeds of "an art that would be made by the people and for the people as a happiness to the maker and user." His watchword was "Simplicity;" he has forever banished the false idea that art is the accompaniment of luxury. "Art was not born in the palace," he says, "rather she fell sick there, and it will take more bracing air than that of the rich men's houses to heal her again. If she is ever strong enough to help mankind once more, she must gather strength in simple places." He emphasizes the fact that luxury is a foe to art, that art cannot live in its atmosphere. In his "Hopes and Fears for Art" he writes: "Believe me, if we want art to begin at home, as it must, we must clear our houses of troublesome superfluities that are forever in our way; conventional comforts that are no real comforts and do but make work for servants and doctors. If you want a golden rule that will fit everybody, it is this: Have nothing in your houses that you do not know to be useful and believe to be beautiful. All art starts from this simplicity; the higher the art rises, the greater the simplicity. Learn to do without—there is virtue in that; simplicity of life that is bare is not misery, but the foundation of refinement."

William Morris warned us against the great danger of our civilization, that in struggling to attain all the luxuries of life we would deprive ourselves and those coming after us of the beauty of life. "That beauty which is meant by art, using the word in its broadest sense, is no mere accident to human life which people can take or leave out as they choose, but a positive necessity of life, if we are to live as nature meant us to, that is, unless we are content to be less than men."

His work and energy were equal to that of a half-dozen men, and this he spent toward the realization of what he calls his dream, of which he writes: "Art will make our streets as beautiful as the woods, as elevating as the mountain-side; it will be a pleasure and a rest to come from the open country into town. The work of men that we live among and handle will be in harmony with nature, will be reasonably beautiful; yet all will be simple and inspiring, not childish and enervating. Nothing of beauty that man's hand may compass shall be wanting from our public buildings; and in private dwellings there shall be no sign of pomp or waste. Every man will have his share in the best. It's a dream, you say, but dreams of good things have come about, and this is the dream that lies at the bottom of all my work in the decorative

arts; nor will it ever be out of my thoughts. Help me to realize this dream, this hope."

Chicago, Ill.

SIMPLICITY IN CHRIST.

THE one fear which oppressed Paul, so he tells his converts of Corinth, was lest they might be moved away from the simplicity which is in Christ.

How strangely that sounds in an age when stress is still laid upon tenets and forms that only a linguist and an antiquarian can discuss, much less decide. It is characteristic of little men to exaggerate little things, and a military martinet is far more particular concerning a soldier's shoes than concerning his musket. Not every man's soul possesses what the photographer would call "a wide angle lens."

As seen by Paul Christianity did not consist in meats and drinks, or even in the washing of pots and kettles, "but in righteousness, peace, and joy in the Holy Ghost." As seen by our Lord Himself the law consisted not in multitudinous precepts, but in one great basic principle of love which ran out one way toward God and the other way toward man. Right and wrong were to be measured only by their variation from that line.

No one of a reflective mind can be indifferent to the great problems of theology, justice, satisfaction, forgiveness; but after all the way of salvation is simply to let Christ save us. The child critically ill with some infectious poison of the blood knows little of the work in laboratory and clinic; but it may know enough to leave its healing to the skilled physician. The son of an emperor does not need to learn the art of war to stand surrounded by his father's hosts. The soul that will be saved may be neither consciously Calvinistic nor Arminian, but if consciously a child of God in Christ Jesus its redemption is His work.

Few people are ever convinced by arguments upon any nice and delicate point of exegesis. The form of baptism, the precise hours to be observed for the Christian Sabbath, the relation of the Lord's Day of the New Testament to the Seventh Day of the Decalogue—all these scholars have debated for ages and will debate for centuries to come. But the disciple who has mastered the simplicity which is in Christ, love and obedience so far as light is given, has mastered enough to constitute him a disciple of the Pauline type.

The power of the Gospel does not consist in its mint and noise and cummin, but in its revelation of a mighty Saviour, the object of our adoring love. The foundation and sum of all theology is that "God so loved the world that He gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."—Interior.

HUMBLE SAINTS.

THEY were all alone and both sick in bed, two dear, saintly people, long past their threescore years and ten. They had known better days, but were now very poor. The neighbors were kind, but they had their own burdens to bear, and some one reported the case to the Deaconess Home. There were no nurses at liberty, but two of the visiting deaconesses undertook the case, relieving each other night and day.

It was "the very poetry of deaconess work," said one of them. The house was poor, indeed, but clean and homelike. The "sick wife" had been a devoted Methodist for fifty-five years. Though on a bed of pain, her sweet spirit never left her. "Did you want anything?" the deaconess would sometimes ask, hearing her voice as she went about her work. "Oh, no dear," would be the answer, "I was only praying." Or perhaps it would be the words of a hymn, "Jesus, Lover of my Soul," or "Rock of Ages," and then the deaconess would take up the words that came so feebly from the thin old lips, and sing them in her clear, strong voice, while a smile of approval lit the patient face of the sick woman. No one had ever lifted her so tenderly, no one had ever prepared her food so exactly to her taste, as "that dear deaconess."

The husband was soon able to be around, but he has a disease that may end his earthly life suddenly at any time. Thank heaven! it will be but the swift and painless opening of the doors to a better life. His is the fine, clear-cut face and the gracious manner of a real gentleman of the old school. "No words can express," he says in his stately fashion, "the gratitude of our hearts for all you have done for us."

A sister, herself over seventy, has come from her quiet country home to be with her loved ones and render such help as she can. The wife of a pioneer Methodist preacher, her conversation takes one back to the days of the circuit riders and early Methodist heroes. Such homes and such people as these make service seem a delight. They are little oases in the desert of sin and degradation that fill so large a part of the deaconess life.—BELLE HORTON, in *Deaconess Advocate*.

An Important Office.

To properly fill its office and functions, it is important that the blood be pure. When it is in such a condition, the body is almost certain to be healthy. A complaint at this time is catarrh in some of its various forms. A slight cold develops the disease in the head. Droppings of corruption passing into the lungs bring on consumption. The only way to cure this disease is to purify the blood. The most obstinate cases of catarrh yield to the medicinal powers of Hood's Sarsaparilla.

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The chief excellence of Cleveland's baking powder is its perfect healthfulness.

Its raising power comes from cream of tartar and soda (the wholesomest leaven); nothing else. It is not drug-ged with ammonia or cheapened with alum.

Cleveland's is perfectly wholesome; leavens most, and leavens best.

Children love



to look at pictures and be told a story. Why not take advantage of this trait to fill the Church on Sunday evenings.

Show them pictures by the aid of one of our Stereoscopes.

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Macular Parker Company
PROVIDENCE

Notice this to-day. This ad. will not appear again.

\$250 XMAS
IN
GOLD GIFTS.

Who can form the greatest number of words from the letters in EDITORIAL? You are smart enough to make fifteen or more words, we feel sure, and if you do you will receive a good reward. Do not use any letter more times than it appears in the word. No proper nouns. No foreign words. Use any dictionary that is standard. Use pencils. Here is an example of the way to work it out: Editors, edit, not, dot, dots, to, etc. These words count. The publisher of WOMAN'S WORLD and JEWELRY MILLER MONTHLY will pay \$25.00 in gold to the person able to make the largest list of words from the letters in the word EDITORIAL; \$25.00 for the second largest; \$15.00 for the third; \$10.00 for the fourth; \$5.00 for the twenty next largest; and \$2.50 each for the twenty-five next largest lists. The above rewards are given free and without consideration for the purpose of attracting attention to our handsome ladies' magazine, twenty-eight pages, 112 long columns, finely illustrated, and all original matter, long and short stories by the best authors; price \$1 per year. It is necessary for you to enter the contest, to send in two cent stamps for a three-months' trial subscription with your list of words, and every person sending the 24 cents and a list of 25 words or more is guaranteed an extra present by intention to the magazine, of a large 32-page book, "The Master of the Mine," by Robert Buchanan, a remarkably fascinating love story. Satisfaction guaranteed in every case or your money refunded. Lists should be sent at once, and not later than Dec. 15 (contest extended, positively closes Dec. 15), so that the names of successful contestants may be in the January issue, published in December, and prizes mailed Dec. 20. In order that they may reach the winners before Christmas. Our publication has been established nine years. We refer you to any mercantile agency for our standing. Write now. Address J. H. PUGH, Publisher, 26 Temple Court Building, New York City.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Annual Meeting of Executive Committee.

L. M. H.

TWO women were in close conversation in the electric car this morning, and were thus overheard:—

"Frank has gone to Chicago."

"Has he, indeed? What for?"

"Oh, to the Chicago University to study that new study that is so fashionable nowadays—I believe they call it sociability."

Good feeling, an exalted kind of sociability, might be considered the happy atmosphere of the missionary conference known so well in our church as the annual meeting of the Executive Committee of the W. F. M. S., this year held in Rochester, N. Y. Under the skillful supervision of Mrs. J. T. Gracey and the large-hearted hospitality of the Monroe Ave. M. E. Church, the program has moved on with a swift energy that increases in interest as we approach the end. For example, the galleries are filled early in the morning for executive session merely, while the devotional time, placed at the rather inconvenient hour, for outsiders, of 2 o'clock, has had to be relegated to the audience-room of this large church which is filled to the rear seats each day.

There is an unusual number of missionaries present to make emphatic each report as it passes before the committee. Among them are Bishop Thoburn, Dr. Clara Swain of India, Dr. Benn of China, Dr. Hall of Korea, Misses Sites, Baucus, Hall, Collins, Blair, Loyd, Jewell, Fuller, Danforth, Tucker, White, Mrs. Hoskins, DeLacy, Warner, Fox, and several others, till the list amounts to nearly forty. Bishop Hartsell of Africa, Dr. Goucher of Baltimore, Mrs. Dr. Foster of Clifton Springs, and a representative of the W. F. M. S., have been introduced among fraternal delegates.

Many a session has been of sufficient interest to have been called an anniversary, notably the session of medical missionaries in conference with physicians of the city.

Mrs. Nind, recently returned from her evangelistic tour of the world, always awakens interest, whether in conducting an evangelistic service or relating her adventures that are Ulysses in variety.

But the anniversary proper, held Sunday evening in Monroe Ave. Church, with Misses Baucus and Sites, Dr. Benn and Mrs. Nind as speakers, brought together so great a host of interested folk that many were turned away for lack of sitting or standing room. Bishop Hartsell had prepared the way for this service by his morning sermon on Africa; at evening there was a readiness to go in thought "into all the world."

The accessories of this session contribute largely to its comfortable continuance. A beautiful rest-room, furnished with couches, easy-chairs, writing-desk, table with latest literature in magazine and daily paper, and last and most refreshing, fruit and flowers, saves the zealous delegate from over-exhaustion by a protracted series of exercises extending from 9 A. M. to 10 P. M.

The occasion of Mrs. Gracey's birthday was made the opportunity to present that beloved officer with a beautiful water-color, handsomely framed, and a generous bouquet of roses.

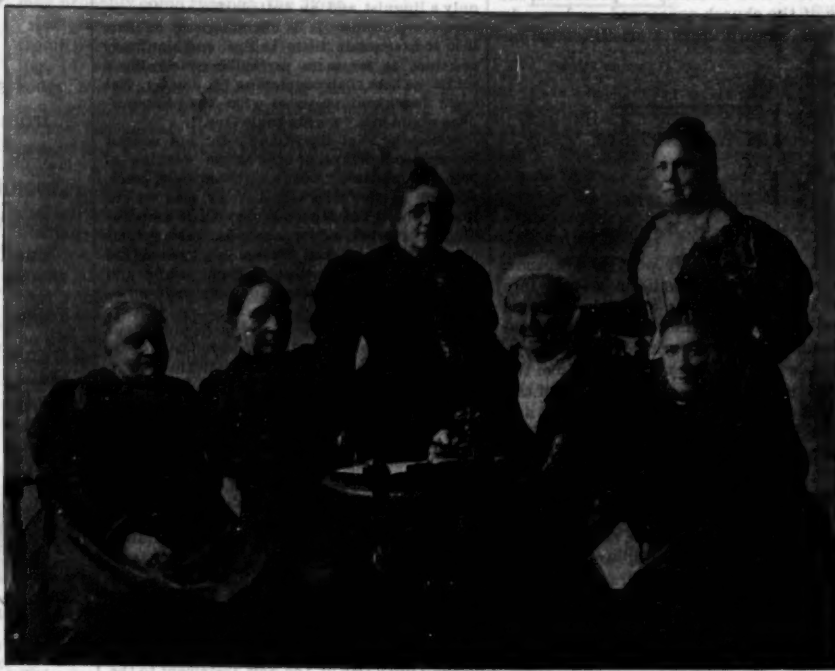
The W. F. M. S. women do not lack patriotism, and the morning after election saw the table of each company of delegates floating an American flag with the number of votes for McKinley in her Branch in bold lettering on or below it.

Nor was there failure of earnest prayer for our republic and its interests before the decisive day of election, in the morning devotions.

The amount raised by the women this year is \$288,770—about \$3,000 less than last year; and yet when the unprecedentedly hard times are considered, it is a better record than any year of the past. It is unnecessary to say that all obligations are met, and new plans for new work are in contemplation by the committee.

It is worthy of note that only in one other

is the Fulfilling of the Law; its emblem a dove, and its badge a disk, to be worn in the lapel of the coat. In the centre of the disk, on a ground of blue enamel, is a dove in white enamel, signifying the descending Spirit. Around this is a narrow outer circle in red enamel, bearing the letters, "B. S. J.," and the date "1893," the letters being the initials of the society, and the figures the date of its organization. A devotional meeting is held in the parlors of the church on every Monday evening,



MRS. THOMAS RICH. MRS. E. W. PARKER. MRS. THOMAS KINGSBURY. MRS. WILLIAM MERRILL. MRS. WILLIAM BUTLER. MRS. LEWIS FLANDERS.

FOUNDERS OF THE W. F. M. S. OF THE METHODIST EPISCOPAL CHURCH.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church was founded on a stormy day, March 23, 1869, in the parlor of Tremont St. Church, Boston, by eight women—Mrs. William Butler, Mrs. E. W. Parker, Mrs. L. Flanders, Mrs. T. A. Rich, Mrs. W. B. Merrill, Mrs. T. Kingsbury, Mrs. O. T. Taylor, Mrs. H. J. Stoddard. The presence of Mrs. Parker in Boston, recently, was made the occasion to secure a photograph of six of these noble women. One of the number—Mrs. O. T. Taylor—has passed beyond, and Mrs. Stoddard could not be summoned. The names of these eight women are engraved on a beautiful window in Tremont St. Church. We are indebted to the *Woman's Missionary Friend* for the use of the electro.

year of this Society have more missionaries been sent into the field. In 1868 we sent out 26 missionaries; in 1895-1896, 25.

"Though beaten back in many a fray,
Yet freshening strength we borrow,
And where the vanguard halts today,
The rear will camp tomorrow."

Rochester, Nov. 5.

"THE BROTHERHOOD OF ST. JOHN THE EVANGELIST."

Rev. Wm. Nast Brodbeck, D. D.

THIS is unquestionably a day of organizations. On every hand we find them already in existence, while new ones are constantly springing into life. Some of these are undoubtedly good, others are perhaps indifferent, and others still may possibly be injurious. But there is one organization, well known to the writer, which, in his judgment, is surpassingly good—the one whose name appears as the caption of this article, "The Brotherhood of St. John the Evangelist." This society had its birth in Trinity Methodist Episcopal Church, Charlestown, in the year 1892, largely through the personal influence and efforts of Mr. James Smith, who for many years has been a faithful member of that church. "Its purpose in the first place," to quote the words of Mr. Smith, "was to bring the young men of the church more closely together, so that they might work more efficiently, and with better prospects for success, than they had been able to do previously in their scattered condition." Subsequently, however, the scope of the organization was enlarged, so as to take in all men of the church, as no limit is now placed upon age, except that none under fifteen years are admitted; and members of all evangelical churches are eligible to membership. No fees are required for admission, and by a provision of the constitution no entertainments for the purpose of raising money can be held under the auspices of the organization. Voluntary contributions are relied upon entirely for the payment of expenses, and no bills are contracted until the funds in the treasury warrant the expenditure. The New Testament injunction to "Owe no man anything but to love one another," is rigidly adhered to in the conduct of all the affairs of the society.

The central thought and principle of the organization is one to which all evangelical Christians can subscribe, it being in the direct line of consecration and active Christian work. This fact renders it necessary that none but active members shall be on the roll, as all are expected to be earnest laborers in the vineyard, instant in season and out of season, anywhere and everywhere they may be called to such labor. The motto of the organization is: "Love

and a business meeting on the third Thursday evening of each month.

Thus far the organization has been of untold benefit to the spiritual interests of Trinity Church. It looks after the temporal interests of its members in so far as possible, caring for them when sick, sympathizing with them when in trouble, and seeking in every possible way to aid them in their daily life. But above all it has a watchful oversight of the spiritual interests of its members. So soon as a man is converted, he is led, if possible, to connect himself with the organization, and is then encouraged and helped in his new life in all proper ways by its members. Through this means, as well as through the class-meetings, young converts are speedily developed into earnest, successful workers. In the union revival services now being held, the brethren of the "Brotherhood" were among the first to present themselves for any Christian work to be done, and in all the spiritual work of the church they are ever ready to stand in the forefront. Any pastor desiring an efficient organization to assist him in the purely spiritual work of his church, will do well to look into the character and methods of the "Brotherhood of St. John." Any one wishing for further information concerning this valuable society, can secure a printed copy of the constitution and by-laws by addressing the corresponding secretary of Trinity Section No. 1, Mr. James Smith, 25 Green St., Charlestown, Mass.

Having occasion lately to listen to a large number of sermons from different preachers, we were much impressed with one thing: In the majority of instances the speakers made the mistake of talking for quite a while before they began—that is, before they really began on their immediate theme. And the pity of it was that they were in sore need of this wasted time

before they got through. For the sermons were all of them too long—fully an hour in duration—and the people would have listened with much more zest had the keen edge of their interest not been dulled by the useless preliminaries that had no close or necessary connection with the topic in hand. Discourses are rarely in danger of being too short, and the introduction of extraneous matter should be carefully guarded against. Things look somewhat different from the standpoint of the pew than they do from the standpoint of the pulpit.

THE CHURCH PAPER AND HOW TO CIRCULATE IT.

(Reprinted from issue of Oct. 5, 1892.)

The Late Rev. J. O. Peck, D. D.

MY work on the above topic is cut out for me. The editor does not want any of my "theories," but my "experience." How does he know that I have no "theories"? That is worthy of his paper? But cheerfully I give my experience on one of the most important collateral duties of the pastor. I did not dream when I was making the historic experience that I would so often hear of it, and be asked to give the repetition of it.

I did have large success in securing subscribers to the church papers within whose patronizing territory I was pastor for twenty-five years. I believe the church paper my best and most effective assistant pastor. I believe any other paper displacing the *HERALD* or the *Advocate* (according to my locality) to be undermining of the Methodist intelligence and loyalty of the members of my church. Hence, to circulate the church papers became a conviction, a passion, a joy. I felt it a duty; a part of my legitimate pastoral work, as much as the conversion of souls and the building up of the saints in holy living. Yes, I conceive it to be a strong reinforcement in effecting these results. Hence I threw my brains, soul, tact, and enthusiasm into getting subscribers for the paper. I worked for it as I did for a revival, and on the same ground—that it was necessary to the highest success of my pastorate. And it was.

If you want it in a nutshell—I worked to get subscribers with all the tact and enthusiasm I should if I had owned the paper and received all the profits. There you have it. I was a partner in the concern. I received my dividends in a more intelligent and devoted membership. The modus operandi was as follows:—

1. I took the paper into the pulpit. I opened it wide and showed it to the people. I expatiated upon its beauties, its benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of his church. I warmed with my theme and exhorted. I appealed to their loyalty. I excoriated the disloyalty that dropped the church papers and took outside papers, especially if they were cheap. I told of the bread they were taking out of the mouths of hungry superannuates, widows and orphans of our church, to put money in the coffers of outside publishers. I portrayed the fact that the paper was worth five cents a week—all it cost—to any family in the prepared exposition of the Sunday-school lesson. I swept the whole keyboard of incentives to take the paper. Then when the iron had been made hot by striking, I struck to weld it by taking subscribers on the spot! I got all I could on Sunday as a religious work. I used blank cards often in the pews. I nailed their ears to the paper with a pencil.

2. I followed up this bombardment from the pulpit by a renewed attack at closer range in the prayer-meeting. I repeated this effort in the prayer-meeting at intervals. I always gained some at the close of a warm prayer-meeting.

3. I next put a clean copy of the paper in my pocket, and started on my pastoral visitation each afternoon. By this time I had made a list of all who ought to take the paper, but had not subscribed. With this list and the paper in my pocket, I began sharp-shooting at close range. I went to the house, the store, the shop, the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesitated I stayed with till they "saw a great light" and subscribed! Only here and there an obtuse or stingy soul escaped.

4. There were always a few poor people who could not afford to take the paper. On Christmas or New Year's I would state this fact to the public congregation and ask the well-to-do to send a Christmas or New Year's gift to these

Can't

This is the complaint of thousands at this season. They have no appetite; food does not relish. They need the tuning up of the stomach and digestive organs, which a course of Hood's Sarsaparilla will give them. It also purifies and enriches the blood, cures that distress after eating and internal misery only a dyspeptic can know, creates an appetite, overcomes that tired feeling and builds up and sustains the whole physical system. It so promptly and efficiently relieves dyspeptic symptoms and cures nervous headaches, that it seems to have almost "a magic touch."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Hood's Pills are the best after-dinner pills, aid digestion. 25c.

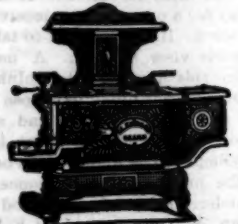
ANY ONE CAN COOK WITH A

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As it is fitted with a THERMOMETER attached to the oven door, that indicates the exact heat in the oven at all times

For sale in all prominent cities and towns throughout New England.

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poor, that would come every week in the year. This always met with a quick response.

5. At the close of the revival each year I appealed to all new converts to take a church paper. I explained the benefit, and urged on them the duty of taking a church paper, as they were now to be Methodists.

6. Finally, I attended to this work personally. I no more allowed some indigent woman or aged preacher to do this for me than I invited them to lead the revival for me. When I found such agent (appointed by a predecessor for the revenue he got out of it), I always relieved him or her, and gave back the commissions quadrupled.

This is my "experience." It fills me with joy to recall it. Halleluia! It was a good work for Christ. There is no patent on the experience. I ask no "royalty" on its use. It would be a good thing if the General Conference would pass a regulation that no person should be appointed a member of the official board who does not take a church paper.

REDEDICATION AT NEWTONVILLE.

THE rededication services of the church at Newtonville occurred last Sunday, Nov. 8. The services continued throughout the day. Notwithstanding the inclement weather the church was filled at all of the meetings.

The church building has been completely remodeled. The front of the exterior has been enlarged. Two large side pavilions have been added. This has doubled the size of the vestibule. It has also permitted the elevation of the ceiling of the vestibule into a dome. In addition, a wide three-arched porch has been thrown out from the base of the tower. The tower itself has been completely changed as to the character of its architecture in order to harmonize with the rest of the edifice. It has been strengthened with steel beam girders and crowned with a graceful colonnade of brick and copper. The church is now entered by three wide porches. The interior also has been changed and enlarged by the addition of a gallery in the end opposite the pulpit. A double flight of stairs leads to the gallery from the body of the house. The entire woodwork of the interior has been renewed. The building has been refrescoed and redecorated. Electric lights have been put in with new fittings. New carpets have been put down. Stained-glass memorial windows of chaste design and beautiful, harmonious coloring have been put in place throughout the building. Some of the windows are of great value. One large window representing the Good Shepherd has been pronounced a masterpiece of stained-glass art-work. The decorations of the church have been made under the general oversight of one of the best art decorators in New England. All who have seen the auditorium are delighted with the soft and harmonious blending of the various shades of decoration.

Last Sunday three services were held to observe the reopening of the house for public worship. The rededication service took place

with much feeling, sang two beautiful solos. Bishop Mallalieu chose for his text Habakkuk 2: 14: "For the earth shall be filled with knowledge of the glory of the Lord as the waters cover the sea." He preached a strong, thoughtful and eloquent sermon, which was marked for its great earnestness and richness of imagery. His theme was the progress of humanity toward its ultimate destiny, and the factors which contribute toward that progress. A right environment, the conquest of material things, culture, and a spiritual advance through the help of right insight, a perfect example,



Rev. Franklin Hamilton.

and a high motive, all of which are to be found in Christ—such were the steps through which the thought was carried. All were delighted and deeply impressed with the discourse. The benediction was pronounced by Dr. William McDonald.

In the afternoon a service was held to commemorate the gift, by the young people, of a large Good Shepherd window which has been placed in the west end of the auditorium. The presentation poem was written by Mr. G. H. Loomis, who also wrote the rededication hymn. The poem was read by Miss Fannie Stowell. The gift was received by Mr. Dustin Lacey, chairman of the board of trustees. Mrs. Charles Boden sang "The Ninety and Nine," and the pastor made a short address. Mr. Wm. T. Rich presided, and Rev. J. M. Dutton offered prayer.

In the evening a service was held at which Professor Rishel offered prayer, and the Scripture lesson was read by Rev. Mr. Twombly. Mr. Waldo Cole sang two strong and beautiful selections with exquisite expression. The preacher was Rev. Edward M. Taylor, D. D. The sermon was of singular beauty and helpful spiritual suggestion. The large congregation which had gathered from all over the city and filled the house was profoundly moved and greatly blessed as the speaker unfolded his thought based upon the first clause of verse nine of Psalm 96: "O worship the Lord in the beauty of holiness." Dr. Taylor briefly but powerfully presented the various attributes of holiness—its beauty, security, peace, strength and wholeness. He then selected as the culmination and application of this thought, the idea that the deep, underlying truth and value of holiness is its power of reproduction, of transmission, of actual living.

The morning and evening sermons admirably fitted each other, and all declared the day to have been one of the most precious and helpful Sabbaths in the history of the Newtonville society.

The entire pastorate of Rev. Franklin Hamilton has been delightfully successful. Not only the church, but the entire community, have greatly enjoyed his ministry. Their only fear has been that some large church would take him away from them before the close of the full five years. The admirable improvements and beautifying of the church edifice, which put it on a level with our best appointments, have been done in a most generous and gratifying spirit. The remodeling and the success of the whole undertaking are due largely to the efforts of the following church committee, to whom the enterprise was intrusted: Mrs. A. H. Boden, Mr. A. L. Lindsey, Mr. Leon Carter, Mr. Calvert Oray, Mr. William T. Rich, Mr. Augustus Hine.

Sunday, Nov. 15, the services will be continued by a morning service at 10.45, at which Rev. John W. Hamilton, D. D., will preach.

Rededication at Uxbridge.

THE reopening of the Methodist church at Uxbridge, which has been closed for two months, occurred Thursday evening, Nov. 5. Though the rain fell heavily and the wind blew a gale during the day, the storm abated sufficiently towards evening for a full house to assemble. They were amply rewarded for coming. The sermon, upon the "Victory of Faith," by Rev. C. L. Goodell, of Boston, was a masterly production from a scholarly standpoint, and it was delivered in a soul-inspiring manner.

The interior of the church has undergone a

radical change. The platform and pulpit have been moved from the north side to the west end of the church. At the rear of this partition has been built, to contain the new two-manual pipe organ which has been purchased. The walls have been repaired and beautifully painted, and the floors have been carpeted for the first time. An extra ceiling, cutting down the former height, has been placed in the Sunday-school room. Besides these improvements the church has been presented by different parties and friends with an elegant set of pulpit furniture, electrolights for the auditorium, a communion set, a Bible and Hymnal for the pulpit, and chairs for the vestry.

The society never has had such a pleasant place of worship since its organization. In fact, it is now as attractive and convenient a building as any small church should desire. The people were somewhat surprised to hear the church dedicated as the "Taft Memorial Church," but this was clearly understood when they considered who it was that made it possible for the society to possess such a neat and cozy church home. It is well known that Mr. Moses Taft was its chief benefactor while he lived, and liberally remembered it in his will. It is, therefore, in recognition of his services that the church now hastens to pay this small tribute of respect and appreciation.

On Friday evening, Nov. 6, the church people tendered a reception to the pastor, Rev. Arthur Dechman, and his newly-wedded wife. The ladies of the church had transformed the vestry into a parlor where the pastor and wife received the congratulations and best wishes of their friends. Later, one of the members of the church, after an apt speech upon an acorn which he held in his hand, presented to Mr. Dechman, in behalf of the people, a magnificent oak bookcase. Following this fitting words were spoken to Mrs. Dechman, who was then presented with an elegant silver cake-basket. Different people then spoke appreciatively, and light refreshments were served. The outlook for this church was never better than now. Commencing with Monday evening, Nov. 9, Rev. J. Jackson comes to labor with the pastor in special meetings.

On the closing page of Bishop Foster's latest volume, "Creation," we find this inspiring sentence: "Each succeeding generation, standing on the shoulders of its predecessor, will advance to improved conditions, and will carry forward an increasingly benignant civilization, made more beautiful by improved knowledge and increase of wealth, and toned and tempered by the presence and power of a divine religion, until the horrors of heathenism and ignorance and wickedness will be driven away, and the earth itself will be radiant and happy." How much more enlightening such a thought, and how much more in keeping with the character of God as we find it revealed both in the Scripture and human hearts, than the pessimistic notion, flaunted constantly in our face with such abso-

lute assurance by the Premillennialist band, that all things are steadily and swiftly going to the bad, and that the present gospel agencies are failing, and must ever fail, to make any head against the forces of evil. We do not see things in this light at all, and we should esteem it the greatest possible calamity if this belief, or unbelief, should spread among the churches of Methodism.

We wish we could make everybody believe that promptness is prevention; that there should be no delay when you are losing flesh and when you are pale, especially if a cough be present. The continued use of Scott's Emulsion in the early stages of lung affections does prevent the development of Consumption. Your doctor will tell you this is true and we state it without wishing to make any false claims or false promises. Free book tells more on the subject.

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M. E. Church, Newtonville, Mass.

In the morning, and was under the direction of Dr. G. F. Eaton, presiding elder of North District, who read the Declaration and dedication prayers. Bishop Willard F. Mallalieu preached the sermon. A large congregation was present to welcome the Bishop in this his first official service as the new resident Bishop. Dr. Daniel Richards made the invocation. Dr. Charles Parkhurst, editor of ZION'S HERALD, read the Scripture lesson. The prayer was offered by Professor G. K. Morris. Mr. S. J. McWatters,

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CHICAGO.

The Family.

A NOVEMBER DAY.

Prof. Benjamin F. Leggett.

A cold, gray dawn above the hill-tops old;
The pale light grows—a pallid hint of morn;
Through valleys down a mass of vapor rolled
Wraps wood and field in many a misty fold
All frayed and tangled by the trees and torn.

From verge to verge, the heavy clouds hang low,
Nor alien moon a fringed fold peers through;
The sad earth wears the mantle of her woe—
Thick folds of gloom that waver to and fro
Uncheered by gleam or airy rift of blue.

The folded hills in sodden quiet lie,
And ranks of rain beat down the withered
grasses;

Pale, misty wreaths in cloudy shapes go by
In airy robes all silently and shy,
And lonely winds make moaning as they pass.

No sundown bars the cloud with paling gold,
No evening star glows in the darkened west;
Grim shadows all the silent hills enfold
And rob the sunset of its wealth untold,
And so the blind day passes to his rest.

Ward, Pa.

Thoughts for the Thoughtful.

Apart from Thee all gain is loss,
All labor vainly done;
The solemn shadow of Thy cross
Is better than the sun.

—Whittier.

Probably the most of the difficulties of trying to live the Christian life arise from attempting to half live it. — Drummond.

Serve God by doing common actions in a heavenly spirit, and then fill in the cracks and crevices of time with the holy service. — Spurgeon.

He who begins by halving his heart between God and mammon will end by being whole-hearted for the world and faint-hearted for Christ. We are so constituted that it is impossible for us to exercise a divided allegiance; we must be out-and-out for God, or we shall be in-and-in for the world and all its interests. — A. J. Gordon, D. D.

In that matchless epitome of the Gospel, the parable of the Prodigal Son, reported only by Luke, not a word is said, not a glimpse is given, of the father of the Prodigal during all that interval between the departure and the return. A veil is drawn over all those bitter, weary years. So has God yearned and suffered in the silent depths of His own eternity, waiting and watching for the repentant prodigal. This yearning, grieved and suffering God is the God and Father of our Lord and Saviour Jesus Christ; Son of God, Son of Mary. This sinless child should have had no griefs of His own. His sorrows could have been only those old, eternal shadows of permitted sin. The cross on which He died, flinging out its arms as if to embrace the world, lifted up its head toward the Lamb slain from the foundation of the world. Our hearts now go back to Calvary; and from Calvary they go up to God. — ROSWELL DWIGHT HITCHCOCK, D. D., in "The Eternal Atonement."

Be master of the clouds,
Let them not master thee;
Compel the sunshine to thy soul,
However rough the sea.

Be thou of good cheer yet,
Though dark and drear the way;
The longest night wears on to dawn,
And dawn to perfect day.

Possess thy soul in calm,
Let patience rule thy heart,
And in gray shades of clouded times
Bear thou the hero's part.

Then shalt thou know the flush
Of happy, radiant days;
For he who trusts God in the dark
Is taught new songs of praise.

—MARIANNE FARRINGHAM, in *Christian World* (London).

Love becomes a schoolmaster leading toward the highest things, and under that tutelage the child grows toward the stature of a man. But hardly does he begin to love before he begins to suffer, and sorrow shows him that even love cannot keep its own; that if love would triumph it must have a longer period than threescore and ten years; there must be years enough for love to grow and do its work. And sorrow makes us tender, and careful lest we increase the burden of the world's pain; it breaks so many of our plans and disappoints so many of our hopes, that at last from looking around us we begin to look up, and looking up catch glimpses of the King in His beauty. Sorrow is like a wind which blows away the mists and lets in the sunshine; like the good hand that opens our windows and lets the fragrant June air pour into our parlors. Love and sorrow join hands and together bring us to the cross of Jesus Christ, and there we learn that the noblest life is obedience to God and service of man; and he who can obey God must, we are sure, partake of His eternity. Thus by love, by sorrow, by the new birth, the revelation grows and continues to grow, until at last we come to the one great experience, toward which all move

and from which most shrink. — Amory H. Bradford, D. D.

There is comfort, even beyond the thought of the refining power of the furnace over the gold by its separation from the debasing dross. The very dross and ashes and slag of the furnace may, through the skill of the chemist, become a means of beauty, or of cleansing, or of fertilizing, and thus of life. Out of the slag of the iron-furnaces in the Basic process steel works, there is manufactured an odorless phosphate which is claimed to be of exceptional value as a fertilizer. Ashes enter largely into the composition of cleansing soaps, and a brilliant diamond has been brought into being out of intensified charcoal. So, also, in the spiritual furnace, even though there be no residuum of pure gold as an outcome of the fire-testing process when we are subjected to it, the very dross of our natures may, by the power of the divine Chemist, be made a means of service to others in the Lord's earthly domain. Our characters, when thus tested, may fall to show that strength and vigor and preciousness which command admiration and inspire courage on the part of those who observe us. Yet if we accept the furnace as the place in which we are to serve and honor our Master, the spirit displayed by us, even in our weakness and failure, may be a means of enriching other lives more precious than our own. — H. CLAY TRUMBULL, in "In Tribulation."

"LET ME DO IT NOW."

Mary A. Sawyer.

SITTING on the attic floor, an empty basket in front of her, boxes and bags beside her, Lucy Crawford was passing a tranquilly happy afternoon. It was raining hard, and she had been restlessly wandering about the house, now in one room, now in another, at a loss to occupy her time, until her mother said, —

"If you will help me sort over the rag-bags this afternoon, Lucy, it will be a great relief to me to have it off my mind."

Lucy assented eagerly. "Oh, yes, indeed," she said. "It is just the time for it. No one" — with a regretful glance from the window — "no one will come in."

So, following her mother to the attic, she applied herself to the work with a housewifely instinct which surprised her.

"Some of these are from Aunt Hetty's belongings, I know," she said. "These large pieces of flannel, for instance, you would have had washed and put aside for sickness."

"That is my way. Still," contemplating them thoughtfully, as Lucy held them up, "those may as well go into the basket. I cannot hoard everything, and my stock of pieces is large. And," more thoughtfully, "I know no one who needs them. So throw them away."

Lucy tossed them into the large, empty basket. In a few moments, however, she rose and took them from it.

"I may have a use for them," she said, in response to her mother's look of inquiry. "I suppose I may keep for myself anything I want?"

"Of course. But I wouldn't litter up my closet and drawers with useless things, dear."

"They will not stay there long," said Lucy, with a laugh. "I've a plan in my head for using them, and for using up my rainy-day time."

A summons for her mother coming at that moment, Lucy proceeded with the work alone. Much more slowly now she looked at each piece before consigning it to the big basket, holding it toward the light and mentally computing its size and possibilities.

Shortly before the tea-bell's message came, Lucy descended into her own room with the articles she had saved. Looking at the shelves of her closet, "It'll be your turn soon," she said. "You hold a lot of things I will need."

At the tea-table her cheerfulness forced itself upon every one's consciousness, but only her brother commented upon it.

"What has happened?" he asked.

"You are usually in the dumps when it's a pouring rain, and you can't go out, and none of the girls can get in. What's up?"

"Oh, a new occupation! A rainy-day occupation. Something to keep me from the dumps."

"What is it?"

"You'll see," answered Lucy; "you'll see. Have patience."

"Oh, tell a fellow!" persisted Ned. "What is it? A game? I'll help you, if it's anything in my line."

"No," said Lucy. "It's not a game. It is only making something out of almost nothing."

More than this she would not reveal. Nor, during the rainy days of the autumn, could her brother wrest her secret from her.

"I'll remember your offer of help one of

these days," she said, "but I am not ready for it yet."

The girls in Lucy's set wondered over her constant plea of work and her constant flow of good spirits, when they bemoaned the rainy autumn weather.

"What can you be doing that you are so busy?" they asked. "You don't like to sew, and you do not paint. And you cannot be playing scales and exercises all the time, you know."

"No," mysteriously, "practicing is not work."

"You are making your winter dresses. You must be."

"No, my work is for others. Have patience. You shall all see it."

"When? Now?"

"No, not now. Let me see. Yes, it will be done then, I think. Yes, I am quite certain that, the morning of the day before Thanksgiving, if you will all come to my room, you may see what I have been doing all these rainy days."

On the day appointed, therefore, the five girls, who were Lucy's special friends, betook themselves in a body to her house. Lucy met them and their looks of inquiry with a radiant smile.

"Yes, my work is done," she said, "and ready for your inspection and your criticism. Only," as she led the way to her chamber, "you must not be too critical of my materials or my stitches."

The girls entered her room with an eager curiosity which they frankly exhibited. Their eyes fell at once upon a table in the centre of the room, and they hurried toward it. Then, almost simultaneously they spoke: —

"What in the world are they?"

"What do they look like?" answered Lucy, composedly, who had expected the question, and was, therefore, not disturbed by it.

"Look like? Well," said Alice Gray, "some of the things look like dolls' clothes."

Lucy laughed. "No, I have not spent my rainy-day hours in making dolls' clothes; but," taking up a pile of folded garments, "these are little woolen shirts for very little babies. They do have a dollish effect, I acknowledge."

"But" —

Lucy motioned toward the chairs of her room. "Sit down, girls, and be comfortable, and I'll tell you all about it."

She stood by the table when her friends were seated, and her eyes held a look of deep content as they rested upon the different articles.

"First, then," she said, "let me tell you that one sentence from 'The Greatest Thing in the World' struck me the first time I read it. It has struck me every time I have read the book. And it flashed into my mind the afternoon I helped mother to sort her rags. You all know it, for you have all read it."

"What do you mean? Which sentence?" asked Anna Fair, as Lucy paused for a moment.

"This: 'If there is any kind thing I can do, let me do it now, for I shall not pass this way again.'"

"That! And — rags!" commented Anna.

"That, and rags. Yes. For, girls, as I looked over the pieces that had been consigned to the rag-man it occurred to me that many of them might be used, if any one had the time and the patience and the skill to use them. And then that sentence came into my thoughts, and so I said to myself, 'Well, I certainly have the time, and I'd like to do a kind thing for some one, even if it is only a little kind thing.' And so, to cut my story short, I put aside such pieces as I thought I could use, and afterwards I ransacked my drawers and boxes. And then I borrowed patterns, and consulted mother, and," laughing, "I evolved some of these things, and then I went to work. And," with a wave of her hand, "here you have it demonstrated to you that from nothing, or almost nothing, something can be made."

The girls laughed, as they rose and stood around the table.

"What do you mean to do with them?" asked Anna.

"You have a variety of things, I must say," commented Sarah May.

"Hats, caps, pinafores, baby-clothes, handkerchiefs, stockings, mittens, and two shirt waists," added Ellen Leet.

"Girls, did you suppose such industry was in her?" asked Alice Gray.

"I have been industrious," said Lucy. "I haven't wasted my rainy days as I used to waste them, wandering all over the house disconsolately, and wondering what I could do to pass away the time."

"But," said Anna, "what are you going to do with these things? Do satisfy my curiosity."

"Gladly, for I want you to utilize your leisure time and your cast-off garments in the same way. Do you girls know a church which has not its visitors among the poor, the very poor? Well, then, these articles are for the very poor, and they will be given to the ones who will be grateful for them, old and simple as they are, by these visitors. I know one lady slightly, and she told me that, from things which seemed only fit for the rag-man, much that would be of service could be obtained. So," with a happy laugh, "I thought I would try it."

"Now, these little shirts I made from pieces of flannel. No one wanted the flannel, and, by cutting out the thin and worn parts, and piecing them, as you see, I obtained strong and serviceable garments for some poor little baby. Then these pinafores were made from short remnants of calico which neither mother, Aunt Hetty, nor I, needed, or cared to keep. These caps for old ladies I made from old lace veils, mine chiefly, and the adorning ribbons were mine, also, as you no doubt perceive. The mittens were Ned's, flung aside by him as worthless, but were newly thumbled by me and darned in every thin place. The stockings, mended, re-heeled and re-toed, were from every member of our family, and they have been a sight of work, I assure you! But," with a sigh of relief, "they're in good wearing condition now. These handkerchiefs," taking up a pile of neatly-folded ones, "were play compared to them. They are for little folks, you see, and are made from our cast-off hemstitched ones by cutting off the worn hems and re-hemming them. Too small for our use, but sufficiently large for children. Then these felt hats," pointing to three, "you all must recognize. Mine, of course, and two and three years old at that. Still, I have brushed them and pinched them into shape, and trimmed them as well as I could with my old and worn materials."

"They look very nice, and you must have had a great deal of patience to do all the sewing there is here," said Anna, while the others expressed their approval in words which were very gratifying to Lucy.

She took up a small woolen skirt presently, of a black and white mixture. "This," she explained, "was the top of one of my winter skirts, all frayed, soiled, and full of small holes round the lower part, but thick and strong at the top. So, gathered into a smaller belt, washed clean and pressed, hemmed over and bound, it will last some poor child all winter — some half-clad errand-girl, perhaps, who has to be out in every kind of weather. Some one, anyway, who needs it will get it. The shirt-waists were old, but I only looked them over, and have made them whole. Then these" — stooping down and lifting from the floor a large bundle — "are rugs for the feet of some poor old man or woman who suffers from the cold or from rheumatism. Not large, you see, and certainly not handsome, since the bits of carpeting from which I constructed them were very old, very faded, and very shabby. Pieced often, as you perceive, but pieced with stout linen thread, so there will be no rents to make my old people fall or stumble."

"Well, I declare!" exclaimed the girls. "What else, please?"

"Only two things more," said Lucy, with a laugh, "these two. Guess what they are!"

She held up for inspection two pieces of woolen carpet, patched, faded, darned, and hemmed upon the frayed edges.

"Guess!" she repeated.

"More mats, to be sure," said Anna.

"No," gravely, "they are blankets, horse-blankets."

At this there was a general laugh, and a chorus of, "Well, what an idea! Well, I'm sure!"

"I ransacked Aunt May's attic one day," explained Lucy. "I didn't expect much, for she never keeps old things, but still I thought something might have been overlooked in cleaning-times. And I found these old pieces of carpet, faded, dirty, worn and moth-eaten, in an old trunk, where some one had thrown them and afterward forgotten them. So, from my bonanza, as I felt it, I made, first, my rugs from the stoniest small pieces, and then, for some poor shivering horses, whose owners are too poor to buy blankets, these two coverings. They'll do, won't they?"

"Do! I should think so!" was the approving verdict.

There followed a short silence, which was broken first by Anna, who repeated in a slow voice the words which had led Lucy to

undertake this work: "If there is any kind thing I can do, let me do it now, for I shall not pass this way again."

"That is a very beautiful thought," said Sarah May, "but back of it is an older one—'Thou shalt love thy neighbor as thyself.'"

Again there was silence for a few moments; and then, in a voice which betrayed the intensity of her feeling, Sarah said: "Girls, these are Lucy's Thanksgiving gifts, and we must help her carry them to the church, and then we, too, must ransack our attics, and our rag-bags, and our personal belongings, and see how much we can construct from nothing. And we must be industrious, for Christmas will soon be here, and bitter winter weather follows Christmas, you know."

"But we always have our own Christmas work to do," said one or two, hesitatingly.

"If we cannot do both, we must do this. This is the really kind thing, and do it we must. We all have rag-bags, we all have cast-off and partly-worn clothing, we all have plenty of time that we waste in one way and another, we all have good eyes and good fingers, and our Christmas work can be put aside for this year if we can't get the time for it."

Only a moment's pause followed, and then, though visions of the tempting fancy-work flitted through each one's brain, Sarah's earnest appeal had its effect upon her companions. With happy homes, with happy futures stretching before them, it was impossible not to see the contrast, impossible not to see that much could be made from their nothing, and that they were the ones to do it.

And so Sarah's proposition was received with favor. During the weeks that followed, not only the leisure hours of the stormy days were devoted to the doing of kind things, but many an hour was taken that had been given to amusement; and to such earnest, faithful work did the girls consecrate themselves, that, on Christmas Eve, each one could say to herself: "I have done the kind thing; I have tried to love my neighbor."

Boston, Mass.

BUT ONCE.

We pass this way but once, dear heart!
Musing above the birch-logs' flare,
The booming of the mighty mart
Borne to us through snow-laden air,
Our talk is of Life's little day.
Between us and the embers' glow
A phantom wavers, spent and gray,
The Year that died awhile ago.

We pass this way but once. "The seeds,
From lax or heedful hands that fall,
Will yield their kind. Lush, noisome weeds
Our wild remorse cannot recall;
Sweet herbs of grace and goodly grain
We idly strew or plant with prayers;
Others will reap, for loss or gain,
And cursing us, will burn our tares.

We pass this way but once. Though hard
And steep the climb through blinding heat
And cruel frost, and sharp the shard
Against which we dash our hurrying feet,
Our toil and hurt leave scanty trace:—
A blood-stain on a displaced stone,
Vague lettering on a bowlder's face,
Perchance the echo of a moan.

We pass this way but once. The joy
That might be ours today, withheld
(As you might daily with a toy),
Changes, like fairy-gold of old,
To withered leaves that mock our tears.
The love denied, the hope delayed,
Whate'er the wealth of future years,
Remain, for aye, a debt unpaid.

With thy true eyes on mine, dear heart,
As at the margin of the sea,
Which thee and me one day must part,
Forgive all that I would not be.
Assail thou me, while I cast out
Dark fancies that have wrought me pain.
Let love's strong faith bear down weak doubt;
We shall not pass this way again.

—MARION HARLAND, in *Harper's Bazar*.

SEEING THE CZAR IN PARIS.

II.

Miss Pauline Cushing.

"WHY is it, Bishop, that you always travel second-class in France?"
"Ah!" said the Bishop, "because there is no third class."

Why was it six of us crowded into a three-seated carriage? Because we were not seven!

Behold us driving slowly to the Arc de Triomphe, its top twice banded with burning gas, and twenty torches at its base standing with sentinel-like gravity. Beyond, the Champs Elysées gave no passage for anything but pedestrians, and so by circuitous route the Rond Point was reached. There we alighted, thinking it would be possible to gain a desired haven by drawing in our breath and our skirts and becoming as thin as the space required. It was too thin by the time we entered the Place de la Concorde. Inevitably, we should have to wait to see the Czar on his way to the Grand Opéra House, where a magnificent reception awaited him. At last he passed, this time in state carriage with footmen gaily attired although very dignified with their white wigs.

We were glad the Emperor did not expect us at the opera, but left us at liberty

to go into a café near by where we were fortunate in securing seats. In a short time an accommodating chicken, festive in salad dressing, joined us at the table; coffee and chocolate added a reviving influence, and the music constantly furnished gave attraction for another hour. Then, too, it was interesting to watch the people about us, commenting on rich costumes and seeking a possible acquaintance. We recognized some Americans of note. The rooms were filled with patrons when great excitement was roused by the entrance of four military officers, two of whom were Russians. "Vive la Russie!" "Vive la Russie!" came from all sides. The Hungarian Band at once sounded forth the Russian national hymn, and the officers seated themselves with acknowledgment of their honors. In our Madame's eyes enough had not been done; she became restless, and soon after, when we arose, she went to a flower-stand in a near corner and bought the two largest bunches of violets. Then drawing herself up to her full height, with proud bearing, her great dark eyes flashing gloriously, she presented the purple beauties with the same words, "Vive la Russie!" Cheers were immediate. The national hymn again was played. The Russians responded in true French fashion by each kissing Madame on both cheeks and returning the compliment with, "Vive la France!" Flushed with victory, Madame and her small troop departed, while the Marseillaise resounded amid great enthusiasm.

In all these days of celebration we have not seen one person intoxicated or witnessed boisterous conduct. The immense crowds have been quiet, good-natured and orderly. Of course there is drinking of wines and beer at these cafés, but so far as we have observed it is sipped very slowly or left in the glass, while one to three hours are spent listening to the music, talking with friends, or enjoying the air and passing sights at one of the out-door tables. Whatever the drink ordered, be it hot coffee, chocolate or milk, it is served in a glass. Perhaps this gives a more formidable appearance than is actual to the "men and women drinking openly in the streets," referred to in a Paris letter printed in ZION'S HERALD. Paris may deserve its appellation of being a wicked city, but its atrocity is not so obvious as we had supposed.

Is it not strange that when one is tired he wishes to become re-tired? Such was our experience, and the following day there seemed to be a general calm pervading the house. Lessons began and ended without any remarkable degree of improvement. We met one another with a sympathetic smile and passed on to the quietude of our own rooms. Toward evening the attitude of the family began to change. "Nap" was seen on more than one person's cheek. Jokes were heard at the dinner table (for during the *fête* we were allowed to talk English), animation was manifest, and four of us revived to the extent of viewing the city illuminated. A carriage was called, and then began the realization of that which former preparation had promised. We already had admired the pearly strings of small white globes joining the gas posts, all the length of the Champs Elysées from Arc de Triomphe to Place de la Concorde, and we thought we knew how it would appear when they should gleam at night; but we did not. Looking down the one and a third miles to the expanse of light beyond, the effect was that of ocean breakers. The cluster of nineteen globes on each dark post formed the crest of the glorious waves which seemed to surge toward us with dazzling fascination. Just above, the multitudes of Chinese lanterns shone like signal lights from leafy ships on this aerial sea. Broader and fuller poured in the radiance as we advanced. The rise and fall of water sounded from fountains reflecting gold from brims of living fire, and at last we were flooded by the whole sea of grandeur in Place de la Concorde. Everywhere was "billow fast following billow" of undulating glory, and in the centre about the Egyptian obelisk were designs in colored and in white lights. The Russian eagle spread its wings in a manner worthy of imperial reign, the two flags blazed in shades dear to the American heart, and other emblems burned with impressions of green and brilliant hues. The magnificent buildings were all decked in flaming jewelry, while a thousand flags caught up the radiance in folds of blue, white and red, red, white and blue, white, blue and red. Many times did our patriotic spirit rejoice at sight of the Stars and Stripes. Of all strangers, except of course the Russians, Uncle Sam received chief honor. There

were a few Union Jacks and many naval banners, but our beautiful *drapeau* was flung from hundreds of windows. *Vive les Republics!*

How can I tell you of all that we saw! On Rue de Rivoli there were the bridges and festoons of art, and below boats gilded on the sparkling water in similar array. Far off in the dark shone the square summits of church towers, and the Corinthian architecture of the Institut de France seemed emblazoned by a mighty painter's brush upon the canvas of night. Even the sombre Conclergerie tried to put off its gloom, and one by one beads of light slipped along its melancholy length like glorified rosaries numbering again the prayers of former devout prisoners. In the distance there seemed to rise a phantom city where mere outlines of imposing buildings flashed against the sky. As we were about to descend in Place du Châtelet, we noticed that the four stone angels on the top of Tour St. Jacques were each rejoicing in a good-sized *hilo*.

In front of the Hotel de Ville there had been erected two semi-circular platforms, supposedly of marble, bordered with Grecian columns, which were twined with blue ribbons and illuminated flowers. During some of the ceremonies of the *fête* these platforms had been filled with a chorus from the Opéra Comique, who sung grandly as the Czar passed between the two to the entrance of the Hotel. This was covered with a great canopy of light blue satin and gold-trimmed drapings, while the interior was most elegantly furnished. We attempted the following day to see it ourselves, but after we had proved the world to be round by trying to find the end of the line of waiting visitors, we decided it was not worthy of our attention. Sour grapes did not suit our palate!

It was an immense mass which we walked in that night—at least, so it seemed to us. But Monsieur and Madame knew the turns and blind passages by which they avoided the barred streets, and we saw about everything there was to be seen at this great celebration. Our final adjectives we gasped out on the boulevards from the Madeleine to the Opéra, where swung a succession of arches made of lighted balloons, pink and green, dainty enough for the most fastidious. We walked in the street with the rest of the swarm. Carriages were for the most part entirely wedged in, but when one did make a move a chain of twenty people would run after it, glad of the opportunity of advancing. Were this the season of the visit of Li Hung Chang, he would have had a hard time getting about carrying his coffin with him; I found it difficult enough taking my skeleton along.

At the Grand Café we cooled our ardor with lemon sherbet, and violins furnished that which cheered but did not inebriate. That is another way of saying it was not intoxicating music, although it was played in a spirited manner.

Farther on was one of many places where high swinging lanterns and a few pipers incited street dancing. We watched the manoeuvres a moment. Not only feet, but hands, elbows, mouths, and loose ends of garments, were called into action. It was amusing to us as well as to the participants.

At an hour near midnight we declared our dissipation at an end, and voted to turn towards home. We passed two avenues where tall trees had been temporarily transplanted from the vigorous woods, and glanced at the large palms suspended under the electric lights. At last we reached the Champs Elysées where, alternating with the flag-staffs, a column of victory lifted its eagle above the treetops, and on the shafts we read the word which was hidden in our hearts—"Pax."

Paris, France, Oct. 16.

Boys and Girls.

AN AFTERNOON'S FUN.

FROM the shadows of the wood-lot into the open of the ten-acre field came four boys. They laid their guns on the grass and sat down with their backs against the stone-wall, mopping their sweaty faces with their handkerchiefs. The sun was slanting toward the west, and the summer air was very still.

"There ain't no fun 't all round here now," said Hiram, the oldest, gloomily.

"That's so," answered Jeremiah. "Trampin' 'most all day, an' only two chipmunks an' a woodpecker! We'd ought-er gone fishin'."

"Fishin' ain't no good, either," said

Abimelech. "Jed an' I went Saturday, an' didn't get nothin' but three hornpouts."

"Just three little measly pouts," corroborated Jedediah; and there the conversation ended.

As the boys gazed sadly off across the field, something brown came out of a clump of tall grass, and started in a desperate undulatory dash for the pile of yellow sand, which gleamed above the verdure fifty yards away, and beneath which lay safety.

With a grab for the guns and a simultaneous yell of "Woodchuck!" the boys sprang to their feet, and rushed forward. But, just at Hiram raised his gun, the little brown ball, with a squeal of fright, or a plean of joy, or a note of defiance, dived out of sight. The boys came up panting, and stood around the hole.

"Thought we got the feller that lived here last week," said Abimelech.

"Did," said Jedediah; "but that was the old one. Probly this is the she one."

"Let's dig her out," proposed Hiram.

"No; it's too much work," said Jeremiah.

"Let's thrownd her out!"

"Yes!" "That's what we'll do!" from Abimelech and Jedediah. And the thing was settled.

It was at first proposed that each of the boys should go home and get a pail, and that they should then carry water from the brook and pour it into the hole till it was full. But Hiram pointed out that that would mean many trips in the hot sun, and that the water would soak in too quickly to drown the woodchuck; and so he proposed the Napoleonic plan of hitching old Billy to the dump cart, filling two or three barrels with water, and hauling them to the hole. His proposition was hailed with cheers.

"Bim" was left to guard the hole; the others went for Billy and the barrels.

In half an hour the dump-cart creaked its way across the ten-acre field to the hole.

Under the direction of Hiram, the Eads of this piece of hydraulic engineering, the tail-board was converted into a skid and the barrels safely landed, not without much puffing and straining and much splashing of clothes. And then, all together, and with a cheer, the boys tipped the first barrel up, and the flood poured into the hole.

Nothing came out, and the second barrel was rolled into place and tipped. Then a little wet muskie, with shining black eyes and funny whiskers, appeared gasping at the surface of the water, and squealing loudly.

"Thump her, Bim, quick!" shouted Jed. And Hiram and Bim, with the butts of their guns, crowded the little black head down under the water; while Jed and Jerry poured in the contents of the third barrel, to replace the settling flood. Then the boys waited a long time, till the thirsty soil had drunk the water a foot below the brim of the sandy bowl. But nothing came out. The empty barrels were loaded on the cart again, the four boys climbed in, and old Billy bore them home.

Jed turned a beaming face to his three companions, and asked, "Who said there wa'n't no fun round here?" And Bim answered, "Loads of fun, if you only know how to get it!"

The next spring Mr. Johnson was having a drain cut through the ten-acre field; and Oscar Brooks, his hired man, was doing the work. The four boys, Jed and Jerry and Bim and Hiram, were crossing the lot on their way home from "birds-egg'n," when they saw the hired man throw down his shovel and stoop a long time over something in the ditch.

They went over to see what it was. On the grass beside the drain, where the hired man had laid them, rested five little skeletons, one much larger than the others. Nature's chemistry and the ants had left the frail bones bare and clean.

"What are they?" asked the boys.

"They are all that's left of a family I used to know," said the hired man. "They were murdered last summer. You probably didn't hear of it. There wasn't anything about it in the papers, and the murderers were never arrested. But it was a pretty bad case."

"There was a father and mother and four children. The father went out one day to get food for his family, and never came back. He was shot at his work. His body lay out in the open field all night. When he didn't come back, his wife went out to look for him, and found him lying there dead. She took on terribly, but that didn't do any good. Then she had to leave the children at home, and go out herself to get food for them. They used to stay at home and watch for her in the doorway, and it was mighty pleasant to hear them chatter when they saw her coming."

"But one day the same murderers who killed the husband saw the wife, and chased her into the house. They wouldn't let her get out, or take her children out; and they turned a river into the house till the water rose clear into the attic. The mother tried to save the young ones, and even showed herself at the door, thinking maybe that, when the murderers saw how she was suffering, they might spare her life. But they laughed at her, and drove her back. And so she and the children were drowned in their own home, and that was the end of the whole family. It was kind of a sad case. But, as I said, I don't suppose you knew anything about it. It didn't get into the papers."

The hired man resumed his digging; and the boys strolled thoughtfully toward home, in unaccustomed silence. — *Youth's Companion*.

Editorial.

WORK-FILLED AND WORD-FILLED SERMONS.

SERMONS may be divided into many classes, but there are two great general divisions which embrace most pulpit productions. They are the sermons filled with words and the sermons filled with work. The first kind costs little and is worth little. Its preacher holds the low ideal that a sermon only means the collection of certain accepted and conventional ideas. He gathers his material from commonplace sources, places them in position, and weaves the various parts into a continuous whole. The result may be a neat and interesting address, but it lacks personality and the touch of mystic influence which moves the heart and life of the hearer. The work-filled sermon possesses the power denied to the word-filled sermon, because the preacher puts himself into it. It is not a mere collection of ideas gathered with more or less carelessness from different sources, but it is a presentation of ideas which have been thought, studied and prayed over. The trouble with much preaching in our day is that it involves too little labor. Ours is an age of helps, and busy men are tempted to seize the gold dust that lies on the surface of their subject without waiting to delve down patiently and earnestly to the golden nuggets in the rock beneath. They are content with what comes easily, and so they fall short of the standard at which they ought to aim.

Speaking the other day at the ordination of a young minister, Dr. James Stalker, that prince of Scottish preachers and writers, gave a most interesting reminiscence of his own ordination. His father, a shrewd and sensible country elder, was present at it, and solemnly spoke to his son after this fashion, when all was over: "James, I have been looking round this congregation [there were about seven hundred members in it]. I see in this field many things to do, and there will be a thousand things to attend to, but you must see and get your sermon thoroughly ready for Sunday." The famous preacher added his cordial testimony that if he had attained any success in the pulpit he owed it to the fact that he had taken his father's advice to heart. He fills his sermons with work, and so his words go to the ends of the earth. Smaller preachers in smaller spheres should do likewise. Words without work are as useless in the pulpit as out of it.

UTILIZE UNUSED FORCES.

THE utilization of unused forces is the crowning characteristic of the nineteenth century. No power is allowed to run to waste. There was a time when the vast resources of electric power in the Falls of Niagara — power sufficient, it is assumed and asserted by men of science, to light the streets and drive the cars and turn the mill wheels of all America — were wasted and lost; but that power is now being harnessed and yoked for service. This splendid economy of the forces of nature is revolutionizing social and commercial life. What is needed for the revolutionizing of spiritual life is a similar utilization of the unused forces in our congregations. Who can doubt that there is in the church of Jesus Christ today enough latent and unused spiritual power to suffice for the evangelization of the whole wide world?

How to utilize unused forces in congregational activity, ought to be the first question with wise workers in the winter campaign on which the churches are entering now. Few things have contributed more to the progress of modern manufactures than the carrying out in great establishments of the principle of the division of labor. Enter a large shipbuilding yard, for example, and you might imagine that all was chaos, and that amid such a babel of sounds and such a multitude of workmen much time would be lost by the workmen jostling against one another. But the organization of labor so arranges matters that from the new apprentice up to the manager each man has his own place and work, and so plate is laid upon plate until at length the completed vessel glides into the ocean. In like manner each member of the church ought to have his own department to which he gives himself, saying of it, "This one thing I do." There is some particular service for which each Christian is so admirably adapted that no one else can do it as well as he. As there is individuality in life, so there is individuality in service. "To every man his work." One

great charm of a well-organized congregation is the variety of opportunities of usefulness it provides, suited to "all sorts and conditions of men" and women, and even of children. There is something for everybody to do. Men of one talent dare not hide it in the earth, or wrap it in the napkin of slothful indolence. They must "occupy," trade, labor with diligence and enthusiasm at the task which lies nearest to their hands. Their talent indicates their sphere of service. If they are "apt to teach," the Sunday-school or Bible class waits for them. If they have the gift of turning conversation naturally and without intrusive impertinence into profitable channels, the social circle offers them a field of influence. If theirs be the gift of utterance, the platform or the desk cries for "thoughts that breathe and words that burn." The distribution of tracts or the carrying of a cordial invitation to the young men at a street corner finds a place and work of far-reaching importance for him who cannot speak or teach.

A power for good lies latent in every Christian. It ought to be utilized, and that without one moment's delay. We are saved to serve, and not to loiter in ecstatic idleness. Apathy in God's cause is the blackest treachery to a divine trust and the basest ingratitude to divine love. John Ruskin's words must blister and burn in the minds of those who rest content with praying, "Thy kingdom come;" "If you do not wish for His kingdom, do not pray for it. But if you do, you must do more than pray for it; you must work for it."

A keener sense of individual responsibility and a fuller consecration to the task that calls for individual activity will do much to hasten the coming of the kingdom of God this winter. They will guarantee for all our churches and congregations a season of good work and great fruitfulness. Let all our ministers stir up the gifts of their members. Let the various congregational agencies interest and enlist the sympathies and services of an increasing number of people, and each church will thereby become a centre of effort and influence powerful enough to bless an ever-widening circle of humanity. The utilization of unused forces carries with it possibilities which ought to fire every devout heart with splendid expectations.

Missionary Conventions.

WE are glad to hear that the New England Conference Missionary Society has arranged to hold four district missionary conventions during the first four days of December. The convention for the West District will be held at State St. Church, Springfield, Dec. 1; for the South District at Trinity Church, Worcester, Dec. 2; for the North District at Harvard St. Church, Cambridge, Dec. 3; for the East District at First Church, Lynn, Dec. 4. The same speakers will serve at all these meetings, namely, Drs. W. T. Smith and S. L. Baldwin of the Mission Rooms; Dr. W. F. Oldham, of Delaware, Ohio, missionary to Malaysia; and Dr. Robert Hoskins, missionary to India. Drs. Chadbourne and Mudge, president and secretary of the Society, will also assist at all the meetings. We hope the preachers in the vicinity of these various points will bear these dates in mind and make arrangements to be present. They are certain to be well repaid, as the program will be most interesting, suggestive and helpful. The people, also, should plan to attend in large numbers. We should be pleased to hear of such conventions in other Conferences. It is a time when our grand old Missionary Society needs all the assistance that can be rendered. The diffusion of missionary information and stimulation is certainly one of the demands of the hour.

Death of Dr. A. H. Quint.

IT is very difficult to realize that Rev. Alonso H. Quint, D. D., is dead. So long had he been conspicuous in public circles, and especially in connection with everything pertaining to the Congregational Church, so genial, frank and young was he, that it never occurred to us that he had come to years when he might pass from our sight. Dr. Quint was a many-sided man. There is no one in his denomination or in religious circles generally with whom to compare him. It is too soon to do him justice. He was great in all that word implies, and his greatness will be appreciated now that his voice and pen are forever silent. He was the most eminent ecclesiastical lawyer in the Congregational body. He possessed wonderful ability in apprehending the wise and practical course to be taken in peculiar exigencies. He was, therefore, the wisest adviser and judge in his church. Though a conservative in his own views, he could sympathetically understand his brother minister who held more liberal and progressive opinions. He has been the successful mediator between the two antipodal theological wings of Congregationalism.

Dr. Quint's pen was facile and always pertinent. He has written much and always well. Friends have read after him most in the valued

columns of the *Congregationalist*. He belonged to the editorial corps of that journal, and for years has held an honorable and revered place in that distinguished circle. He was a charming man in social life. We heard him preach one Sunday last summer in Park St. Church, this city, a delightful and comforting sermon upon the words, "When I am weak, then am I strong." His death is an inestimable loss to the Congregational Church. He died suddenly on Wednesday morning of last week from heart disease, aged 60 years.

Detroit Methodism as Host.

AS we go to press the General Missionary Committee of our church is assembling for its annual session, at Detroit. The Committee is composed of the Bishops, one member from each of the fourteen General Conference districts, and fourteen representatives from the Board of Managers, seven of whom are laymen. The representatives from the General Conference districts are: 1. E. M. Smith; 2. W. F. Cockran; 3. D. F. Pierce; 4. R. T. Miller; 5. L. H. Stewart; 6. J. M. Carter; 7. H. N. Herrick; 8. H. G. Jackson; 9. J. P. Chaffee; 10. Alfred Hodgetts; 11. W. J. Martindale; 12. A. J. Taylor; 13. Bartholomew Lampert; 14. S. A. Thomson. The ministerial representatives from the Board of Managers are: J. F. Goucher, J. M. Buckley, A. K. Sanford, S. F. Upham, S. P. Hammond, J. M. King, and J. R. Day; and the laymen from the same body are: H. K. Carroll, J. B. McLean, E. L. Dobbins, E. B. Tuttle, Charles Scott, Alden Speare, and J. F. Husling.

Our representatives are to be congratulated upon the place of meeting and upon the generous and joyous hospitality which will be extended to them by the Methodism of that charming city. Next to Boston this metropolis of the nearer West possesses peculiar attractions for the visitor. It is a city of culture, refinement and wealth, beautiful for situation, with avenues and streets of unprecedented width, adorned with majestic public buildings, blocks and palatial residences. Few, if any, are the cities of 300,000 people with so much so wisely invested in churches, schools and benevolent institutions. Detroit Methodism possesses wealth, numbers and much prestige; one authority states that we have there twenty-one churches, and that many of them are large and influential.

Detroit is the home of the *Michigan Christian Advocate*, modeled in its business departments directly after the Wesleyan Association. Dr. Potts is its able and fearless editor, whose conscientious pen wields a most potent influence in the Methodism of the West, and his genial and versatile assistant is Dr. Jacklin. Detroit, also, is an episcopal residence, occupied by Bishop Nindé — and what a delightful host he will be to the Committee and to all visitors!

We are justly proud of the Methodism of Michigan both in quantity and quality. There are as many members in the Detroit and Michigan Conferences as in the six New England Conferences, and the additions to the two Conferences there by conversion annually exceed the members that unite with our churches in the six Conferences during a like period. In quality the people are remarkable. Bishop Nindé said to us during his last visit to this city that nothing impressed him like the general intelligence, moral fibre, and business thrift of Michigan Methodists. This statement is unquestionably corroborated by a single fact: We are informed that one member in every four is a subscriber to the *Michigan Christian Advocate*. There is no other portion of our Methodism where such a favorable report can be made of the reading habits of the people and their loyalty to their church paper. On an average elsewhere, not one in ten of our members is a subscriber to any Methodist paper.

It is a good environment for our General Missionary Committee, and we congratulate them upon the rare privileges which they are just now enjoying. A full abstract report of the proceedings of the Committee will promptly appear in our columns.

Suburban Saloons.

BOSTON is again face to face with the "burning question." It is rum once more that is making demands. While all the other cities and towns in Massachusetts may have one saloon to every one thousand inhabitants, Boston has the infamous privilege — or rather the iniquitous burden — of having one to every five hundred people! This allows our city more than eight hundred legalized plague-spots!

Upon the board of police commissioners rests the duty of locating these saloons. Naturally, the larger part are in the congested wards of the city, in the business and poorer tenement-house districts. But there are all too many applications for license in the outlying, residential wards. Dorchester is a case in point. It has a population of over 40,000, and so may have 81 saloons. There are at present only five in the district. Every application has been strongly contested before the licensing board. Now the issue is this: Why should not Dorchester have saloons when her citizens vote for them from year to year? Beyond question, many vote "Yes" because they believe in the policy for the whole city, or think no-license impracticable for Boston as a whole, at the same time not wanting saloons in the neighborhood of their own homes. This is, when analyzed, seen to be a selfish vote, and as such commands no respect from the commissioners. In fact, these three

gentlemen of the board have practically laid down the challenge to the suburban citizens of Boston as follows: Vote for license another year, and you must take the consequences of having saloons in your own wards. Dorchester and Brighton are specially aroused. The churches are fully determined that their last man shall be reached. All temperance societies are in line. Differences are forgotten, and "this one thing" is being attempted. It is encouraging to note the noble stand the Roman Catholic clergy and many of their people are taking. We call upon all our Methodist people in this city to rally to the work, for which only about a month remains, and without any cessation fight this "enemy of all righteousness."

Personals.

— Rev. Dr. T. B. Ford, recently of Seattle, Wash., has been made presiding elder of the Eugene District, Oregon.

— Rev. Dr. John R. Paxton, formerly pastor of the West Presbyterian Church, New York, has recovered his health, and has preached several times recently with his old-time power.

— Rev. A. B. Kendig, D. D., pastor of Calvary Church, New York city, has been granted three months' leave of absence because of nervous prostration and a complication of troubles due to overwork and malaria.

— In the death of Rev. George Stevens, M. A., the Illinois Wesleyan University has lost one of its most devoted friends, and the Illinois Conference one of its most brilliant, and at the same time most able, preachers.

— Rev. John Watson, D. D. ("Ian MacLaren"), will lecture in Boston, Nov. 24, and on Thanksgiving Day will be the guest of Mrs. James T. Fields. He will preach on Sunday morning, the 29th inst., at the New Old South Church.

— We shall miss Dr. Snowden Thomas from the circle of Methodist editors, and regret that in the sale of the *Peninsula Methodist* of Wilmington to a syndicate of Methodist preachers of the Wilmington Conference he resigns the tripod to another.

— Rev. Alberto J. Diaz, M. D., the Cuban refugee, has entered the service of the Baptist Publication Society, and is just starting on a tour in the chapel car "Good Tidings" through Texas and Mexico. His labors will be chiefly among Spanish-speaking people.

— Rev. Manley S. Hard, D. D., has been re-elected assistant corresponding secretary of the Board of Church Extension. This was upon the nomination of the Board of Bishops and the unanimous vote of the General Committee on Church Extension. The election is for the next four years.

— Rev. Wesley O. Holway, D. D., Chaplain U. S. Navy, has been detached from the Washington Navy Yard and ordered to Newport, R. I. The Newport Training Station will not be a new field for Chaplain Holway, as it is only about twenty months since he finished a term of four years there.

— Rev. E. S. Fletcher, of the New England Southern Conference, is very ill at his home in Plymouth with Bright's disease. For eight months he has been confined to the bed most of the time. His great strength has enabled him to hold out a long time, but this cannot endure much longer against such an enemy. His strength of faith grows greater as he nears the end of this life.

— The *Advocate-Journal* says that in Bishop Hurst's study hangs a broken gavel, tied together and suspended by ribbons, and labeled, "The last of the Hamilton amendment." It was presented to the Bishop at the close of the General Conference at Cleveland, and is the one he himself broke in his vain efforts to secure order out of the chaos that occurred during the debate on the woman question.

— The *Somerville Citizen* of last week contained the following personal mention: "The will of the late Almira Massoure of Somerville bequeaths \$500 to the Preachers' Aid Society of the Maine Conference of the M. E. Church, for the relief of needy preachers, widows and children; \$500 to the M. E. Church, Hingham, the income to be used for the support of preaching the Gospel; and \$100 to the M. E. Church, Lawrence."

— The following missionaries sail per steamer "City of Rio Janeiro" from San Francisco, Nov. 12: Mrs. N. J. Plumb, returning to Foochow; Dr. and Mrs. F. M. Woolsey, for West China; Miss Effie L. Abbott and Miss Mary F. Wilson, of Grand Rapids, Mich., trained nurses, for Central China; Miss Clarissa H. Spencer, for Japan. The safe arrival of Misses Trimble and Hartford and Miss Marguerite Wong at Yokohama, on their way to Foochow, has been announced.

— The *Christian Guardian* of Toronto says: "Rev. James H. Potts, D. D., when preaching at the opening of the new church in London, on the 25th ult., made a pathetic reference to his affliction. 'If I could hear the Gospel once more,' he said, 'how willing I should be to be dumb. If I could go into your class-meetings and listen to your glad Christian testimonies once more, if I could listen to the voices of my children that I have never heard, I would take the first train for home. But, bless your heart! there is no spirit of complaining in my heart. I am thankful for what I have in this world of defect.'"

The many friends of Rev. Franklin Flak will be grieved to learn that he is critically ill at the home of his son-in-law, Mr. W. B. Herrick, in Auburndale. He had been suffering from bilious obstruction for several weeks, and a surgical operation was performed last Friday.

Bishop Goodsell, whose excellent contribution appears on our second page, and who is accompanied by Mrs. Goodsell and the Misses Anne and Bertha Goodsell, will spend the winter in Rome, taking up his residence at No. 38 Via Firenze. The Misses Goodsell have been spending the summer in Lucerne. They will prove a welcome addition to the social gatherings of the English and American colony in Rome this winter.

Under the title, "A Service of Song," the *Roman World* of Oct. 24 gives the following:—

"Rev. Dr. Burt and Mrs. Burt entertained a large company of friends and visitors in Rome at a service of song at their residence, No. 38 Via Firenze, on last Sunday afternoon. This was the first of a series of song services which will be held during the entire season. This gathering formed a pleasant feature of American life in the former home of Dr. Burt on Via Vent Settembre, and all are pleased to hear that it will be continued, enabling many, particularly strangers of different faiths to become acquainted. Tea and cake were served. During the social interval the *Roman World* noted among those present: Bishop and Mrs. Goodsell, the Misses Goodsell, Dr. and Mrs. Dryer, Miss Dryer, Prof. Walling Clark and Mrs. Clark, Dr. and Mrs. Burt, Mrs. Graves, Mr. and Mrs. J. B. Bloss, of Rochester, N. Y., Dr. and Mrs. J. O. Wilson, Miss Coote, of London, Mrs. H. C. Reynolds, of Providence, Miss Clark, of Baltimore, Miss Johnson, of Ohio, Miss Hathaway, Miss Vickery, Miss Bayne, Professor Johnson, and others."

The departure of Professor White, of the Bible Institute of Chicago, as a missionary to India, shows that the Pauline love for those who are without the Gospel is still at white heat in the hearts of some of the disciples of Christ. Prof. White is only about thirty-five years of age, and is especially beloved and revered as an instructor in the English Bible. It is said that even Mr. Moody tried to persuade him to remain in Chicago and carry on his great work of preparing others to preach the Gospel in any land. But he had heard the Macedonian cry, and felt that he must immediately obey it. An account of the farewell meeting in Chicago is thrilling. Professor White, in a plain and familiar way, told how he came to his conviction. Strong men trembled and wept as he spoke. He said that he felt that the distribution of ministers was not as Christ would have it—in the United States one to every five hundred, and in India one to every three hundred thousand. He believes that there is a crisis in India, and that India is the key to the Orient. The pioneer period in India is drawing to a close. Since the English tongue is now obligatory in government colleges, students are easy of access to one having no knowledge of Hindustani. A building in Calcutta has been secured for the use of Professor White, capable of accommodating 1,000 persons, within easy access of 6,500 of the students. His work is to be that of teaching the English Bible, organizing Christian workers' classes, dealing with inquirers, and, as far as possible, carrying on just such a work as is being done by the Bible Institute of Chicago.

It was stated in these columns in May last, as the result of specific inquiry in Cleveland, that Hon. Mark Hanna had no purpose in his endeavor to secure the nomination of Mr. McKinley except his personal friendship for him and his confidence in his pre-eminent fitness for the position. This declaration is confirmed in an address made by Mr. Hanna since the election of Mr. McKinley. At a dinner given him by twenty-five of his intimate friends in Cleveland, Nov. 4, the *New York Tribune* thus reports him:—

"In brief but touching words he referred to his lifelong friendships with those about him—friendships more precious, he said, than any earthly honors could be. He wound up with the announcement that no official place could tempt him to give up his home in Cleveland and his daily association with the friends with whom his life has been spent. The loud applause with which the speech was greeted was followed by a blank silence, which was soon broken by the eager protestations of his friends against the great manager's self-denying statement. These seemed, however, to have no influence on his determination not to accept office."

Brieflets.

The attention of those who are receiving sample copies of *ZION'S HERALD* is especially directed to the announcement of the Publisher, which appears at the top of the first column on the 16th page.

In the Chicago Training School for Missions one hundred students have already been enrolled this term, while others are expected.

In a personal note from Bishop Goodsell, written from Rome, Italy, he says: "We are waiting slowly and solidly in Italy. In Bulgaria there is little progress this year except increase in the giving."

A confirmation of that which Dr. Daniel has felt constrained to say in this as well as last week's issue, the *Watchman* of this city area: "It has been stated on good authority that the work of the Christian Alliance in foreign lands is not satisfactory in its results, and that two business men in London who do with missionaries passing through city said that the class of missionaries sent by the Alliance were 'a disgrace to the missionary cause.'"

An important announcement concerning Asbury Temple, Waltham, will be found on page 18.

Bishop H. W. Warren writes: "Thanks for your article on Rev. T. Willard Lewis. The New England Conference roll of heroes has no name that stands higher for practical work, pure devotion to loftiest ideals, and faithful service for the lowly."

Rev. George W. Brown, D. D., of North Adams, on Sunday, Nov. 1, received 63 members into his church. Fifty of these graduated from probation into full membership as the fruits of a gracious revival a few months since, and thirteen united by letter from other churches.

The beautiful Art Calendar for 1897 issued by the *Youth's Companion* is a choice ornament for the desk or mantel. Four attractive female figures are reproduced on four folding pages, each figure being lithographed in twelve colors—a true reproduction of the original water-color painting. This artistic Calendar is given free to all new subscribers.

We have not read for many a day a volume more suggestive and luminous, and that reveals so much that would be helpful in sermon-making, as Prof. A. B. Bruce's "With Open Face; or, Jesus Mirrored in Matthew, Mark and Luke." The volume is issued from the press of Charles Scribner's Sons, New York, and is a dollar-and-a-half book. Those of our ministers who promptly secure and read it will be very grateful for this suggestion.

The Methodist Social Union will tender a reception to Bishop and Mrs. Mallalieu, on Monday evening, Nov. 23, at the American House. Addresses of welcome will be given by Bishop Foster, Dr. J. W. Hamilton, Rev. W. I. Haven, and Hon. Arthur H. Wellman, president of the Congregational Club, with response by Bishop Mallalieu. Further particulars are given on page 13.

The American Board for the first time since August 31, 1892, has been able to close its business year without debt. The total receipts have been \$743,104, and the total expenditures, \$627,969, leaving a balance of \$115,135. Deducting from this the debt of a year ago, \$114,632, a balance is left of \$502. Last year the regular donations were \$423,373; this year, \$426,730. Last year the donations for special objects were \$45,550; this year, \$43,989.

Many friends who contributed towards the purchase of the beautiful silk quilt made by the Reading auxiliary of the W. F. M. S. will be glad to know that it has gone to Mrs. Dr. Parker, who writes as follows: "It was very kind of the ladies to purchase the quilt for me. I shall enjoy it, I am sure, and all such things will go to the Woman's College in Lucknow when I am through with them. That will be a depository for the W. F. M. S. relics."

Last Sunday Dr. J. W. Hamilton presented the cause of the Freedmen's Aid and Southern Education Society at Christ Church, Pittsburgh, Pa., of which Dr. Daniel Dorchester, Jr., is pastor. The congregation gave the first thank-offering toward the debt on the Society—the splendid sum of \$325—and guaranteed that when the regular collection is taken the amount should be brought up to a thousand dollars.

To all the kind friends who have contributed to the telephone for the Deaconess Hospital "Aunt Serena" wishes to return hearty thanks. The entire sum (\$120), and \$4 over, has been received. The telephone is already in operation, and is much appreciated by the Hospital authorities. Every cent contributed for the purpose will be used for the telephone, the extra amount and any rebate for calls helping out on next year. The following sums have been received since the last acknowledgment:—

Previously acknowledged,	\$104.30
A Friend, Newtonville,	1.00
A Vermont pastor,	1.00
A Friend,	1.00
"Aunt Marian,"	2.00
A Friend, New York,	1.00
Dr. George A. Crawford,	6.00
W. H. M. S., Beverly,	4.70
A Friend,	1.00
	\$124.00

GENERAL MISSIONARY COMMITTEE.

Special New York Letter.

IN reply to your request for "a special letter on a subject" that I happen to be "more familiar with than the regular New York correspondent, 'Metropolitan,'" I will try to give you the present situation of the affairs of the Missionary Society, and of some of the more important questions that will come before the General Committee for consideration and settlement. The approaching meeting of the General Missionary Committee at Detroit, Nov. 11, is likely to be one of the most important in its history. Upon the wisdom and courage of this Committee will depend much of the future history of Methodist missions, and its spirit and action are sure to influence the other great benevolences and activities of the church.

Very few realize how heavy are the burdens and how hard the strain upon the missionary secretaries, which serve as the best preparation for this meeting. The public platform is the

smallest part of a missionary secretary's work. Their correspondence is world-wide and immense, and has to do with all possible questions growing out of the laws, usages and ideas of various countries. These questions often require large knowledge, careful research, and long consideration, or else the ignorance or inconsiderate action of a secretary becomes the misfortune of the Society. The demands on their time and strength are incessant; they have no season for vacation or rest, and for many reasons we are all bound to strengthen their hands and appreciate their work.

A consideration of the make-up of the Committee will at once show how much will depend upon a few of its members. The fourteen General Conference representatives are largely new men. But, more than this, two of the three secretaries are entirely new and have not had the time to become familiar with their fields; and the Committee will naturally at times be at loss for the full and detailed information that only a secretary could give. But, worst and most serious of all, the Committee will be without the services and knowledge of Treasurer Hunt, who more than any other man had become familiar with all the missions and all the actions of the Board and of the General Committee for many years. But the Bishops and the fourteen from the Board, including seven laymen, will naturally and properly hold the balance of power and will determine the action in almost every case.

Fortunately there are not many great speakers on the Committee, but a large number of wise and careful men who are not likely to be carried away by mere sentiment as was the Committee of four years ago over the gift of a great mission to the church. The Bishops who visit the foreign fields and study the questions on the ground have very great influence, especially if they are "a unit." But the Bishops are voted down here like common men. It will be curious to note the stand that will be taken now by the brother who was once the terror of the Bishops, but is now a brother beloved. They must welcome him as the early Christians welcomed Saul of Tarsus, with a few misgivings.

Personally I believe that the presence of representative missionaries who happen to be at home would often greatly add to the interest and intelligent action of the Committee. But from the fathers down it has been the custom not to invite or encourage them to address the open Board or Committee. Their knowledge and experience must be first filtered through a secretary. Perhaps the reason may be inferred by a good story concerning Dr. Buckley, an invaluable member of the Board of Managers, who occasionally speaks, and who knows the virtue of pause. In the late discussion on South American affairs he was in need of a confirmatory statement from the superintendent of the mission, who was present. Dr. Buckley made a dramatic pause in his speech saying that the missionary present could fill it and make the point, which he did in a short, strong, forcible statement. But a little later the same missionary took the floor without invitation in order to correct a great number of statements that had been made, and it required all the efforts of Dr. Buckley, the chair, and the Board to turn off and shut up his flow of speech. This may suggest the reason why neither the Committee nor Board pause for the various missionaries to speak. But many of the Board would like to hear them and be allowed to question them in open meetings.

One of the earliest questions to come before the Committee will be the amount to be appropriated and raised during the coming year. By the 11th the result of the Presidential elections will be known, and the Committee will be in much better position to judge of the conditions of the country and the probabilities of a business revival. The secretaries deserve very great praise for the brave and earnest way they have kept up the collections and the courage of the church. Dr. Leonard's trumpet voice was loud and clear because his heart was strong and hopeful. He has led in this hard battle in a way and to a success that the Committee will highly appreciate. But it will be evident that more thought is to be given by the Committee to the other church benevolences than in some past years. The great Society of the church must have regard to its weaker brothers who are so heavily burdened and who must have more money. But in the distribution between the home and foreign work the Committee ought to give more consideration to the fact that the Freedmen's Aid and Southern Education collection is entirely a home mission work.

The debt on the Society is already felt as a dark, eclipse-like shadow after the long night of hard times. Other denominations have responded to the calls and plans of their secretaries—why has not ours? It is too bad that this debt should so limit the new plans and burden the existing ones as it does. Why may it not be taken from the yearly budget, and let it be paid off gradually by the legacies and lapsed annuities? Then let the Committee give the church the assurance that every dollar collected shall be applied to the work. This plan would provide an actual instead of an imaginary sinking fund, and appeal to the active, hopeful spirit of our people. Such a plan would largely increase the receipts from the churches and Sunday-schools. Let the Board or Committee give the pastors more practical help, more helpful literature for our people and Sunday-schools, and we could soon double our collections. We understand that

they will report about \$50,000 received from the debt-paying collection. But we must wait to see how far, if any, it will affect the spring collections, or reduce the debt of the Society.

It has several times occurred in the history of the Board that the Missionary Society has been embarrassed by the unwarranted action of certain superintendents of foreign missions taking the authority as agents of the Missionary Society, contrary to their instructions, to purchase large and valuable properties or to build or improve buildings for their missions. The Society has felt itself bound in honor to pay these debts. The motive has always been good and possibly the property cheap. Such cases greatly distress the Board and nearly lead to the recall of the superintendent. One of the most annoying cases of the kind has lately come to light in the Italy Mission, and the superintendent has run the Missionary Society in debt over \$50,000 in completing the new building in Rome. We were getting ready to sing hallelujah, but, alas! we are intoning "miserere." The facts in the case have been kept back. It is too early to give the superintendent's partial explanations before he is heard in full. The Society has a property there worth over \$250,000, but it is doubtful if they need it, or if it be adapted to their wants.

Another serious matter has arisen in the Chile Mission. Four years ago Mr. Anderson Fowler and his friends turned over this large mission with its valuable properties to the Missionary Society. They understood that the Society was to run it as it had been, as a self-supporting mission. But they claim that it has not been thus administered, and so did not have its former measure of success, and that the inference is unfair that "self-supporting missions cannot be run by the side of others." Brother Fowler and his friends profoundly believe in "self-support," and offer to sell to the Society the buildings, etc., at a price, and they will use that money to establish self-supporting missions in some other field. After a full discussion the Board by a large majority decided to take the mission property at a price. But at a later special meeting, on Thursday, the 5th, the Board, after reconsidering the whole matter, voted to refer the question of the purchase of the Chile missions to the General Committee. Very marked differences of opinion were manifest, several of the Bishops being present, two of the ablest among them speaking on different sides of the question. It looks now as though there was small chance of this mission coming into our hands, unless it come as an entire and unconditional gift.

The General Committee will be greatly embarrassed by calls for new and large appropriations. The new Bishop for Africa will ask for a large sum; the secretary for South America will need several thousands for Chile; the enlarged and enlarging work in China, Japan, Korea, and Mexico all need money. But above all other foreign fields that of India will have the largest claims. Her success has been her misfortune. Bishop Thoburn is naturally greatly troubled about the apportionments for his missions because they have been so fearfully cut. When the India missionaries two years ago were put on a par with other missionaries in the matter of salary, the General Committee, through the oversight of the secretary in charge of India, cut it all out of the work to the amount of about \$50,000. Nearly one-half of all our Methodist missionaries are in India, yet the three missions of China, Japan and Korea with one-third less missionaries get nearly \$40,000 more. Yet in India alone thousands are waiting to be baptized and received into our church for whom the General Committee have no more money, while thousands of dollars are spent to keep alive Bulgaria.

The Committee will have before them the great question as to what is to be done for the families of deceased missionaries, and how they are to be supported, and what is to be done for superannuated missionaries who can remain on the field and do some work. Some of the noblest men are reaching the time of forty years in the service.

There may be some criticism as to the management of missionary affairs in the office, and the differing policies of different secretaries. It may be said that in all important matters like those of Rome and Chile all of the secretaries should be in consultation so that no one of them should be able to say that he knew nothing of its affairs. But in order to accommodate the laymen managers the secretaries are obliged to have the committee meet after business hours, and only a few minutes can be given to matters that demand hours. It would be better to break up the customs handed down for generations, and give each of the great committees a separate afternoon, even if some matters were delayed a month.

It is also true that there come up from various quarters strong protests against what is known as the "Young plan" of classifying the preachers according to the amount of missionary money raised, and bringing force to bear on men who as a rule always do their best. This is done with the idea of reaching a few careless ones. But the plan has able defenders. It is a pleasure to record that at no point is there any charge or even suspicion of misappropriation of funds. And when we consider the difficulties, there has never been a more successful year in the history of our Missionary Society.

The Sunday School.

FOURTH QUARTER. LESSON VIII.

Sunday, November 22.

Prov. 3: 1-17.

(Read Prov. 3: 1-35.)

Rev. W. O. Holway, D. D., U. S. N.

REWARDS OF OBEDIENCE.

I. Preliminary.

1. Golden Text: In all thy ways acknowledge him, and he shall direct thy path. — Prov. 3: 6.

2. Home Readings: Monday — Prov. 3: 1-17. Tuesday — Deut. 6: 1-13. Wednesday — Deut. 6: 17-25. Thursday — Prov. 3: 18-21. Friday — Job. 14: 1-11. Saturday — James 1: 19-27. Sunday — John 15: 1-14.

II. Introductory.

With incomparable tenderness and beauty of language youth are admonished to cherish in memory God's law and to keep His commandments. Obedience to this supreme duty will be rewarded with long life, prosperity and peace. "Mercy and truth" are especially commended; not only should they adorn the life, they should also be written deeply in the heart; both God and men will recognize and approve such charming characteristics. Trust in God should be whole-hearted and unquestioning; amid the perplexities which beset our daily paths our own understanding is too limited for self-direction; a sincere acknowledgment of God's leadership in all things will be rewarded by infallible guidance. Self-conceit is to be promptly mortified; in its place should be cultivated that "fear of God" which leads one to "depart from evil," and which results in physical healthfulness. A generous devotion of our earthly substance to God and His cause will not go unnoticed; teeming granaries and overflowing winefats will follow such consecration. Earthly afflictions, when they come, are not to be "despised"; they are the love-tokens of the Father in heaven — His chastening, bestowed in kindness — and therefore to be patiently borne as a part of spiritual education. That man is to be esteemed truly blessed who learns this and every lesson of wisdom; who, at whatever sacrifice, gets this higher "understanding." To deal in this kind of "future" is more advantageous than traffic involving silver and gold. Earth's most precious gems, yea, everything that man's desire craves, are as nothing when compared with the acquisition of wisdom. For — think of it! — in her right hand she proffers "length of days," and in her left hand she holds "riches and honor" — if not those of earth, those that will survive this earth. Pleasant and peaceful are the ways in which she conducts her willing followers.

III. Expository.

1, 2. My son. — "Teachers among the Hebrews were commonly called fathers, and their scholars their sons" (Pool). Forget not — treasure it in memory. My law — my teaching or counsel. Let thine heart keep my commandments — be sincerely, affectionately, obedient to my instructions. For length of days and long life (R.V., "years of life") and peace shall they add. — A prolonged, prosperous and peaceful life naturally results from obedience to God's holy will.

It has sometimes been said, with a false antithesis, that "prosperity is the blessing of the Old Testament, adversity the blessing of the New" (Bacon), and texts like this seem at first to confirm that opinion. Under both dispensations, however, there has been the same admixture of good and evil. The complaints of Job, of Asaph (Psalm 73), of the Preacher (Eccles. 1: 2), show that there was no difference in the providential order of the world before and after the coming of our Lord; and Paul's assertion in the midst of all his sufferings is still, as of old, that "Godliness hath the promise of this life, as well as of that which is to come" (1 Tim. 4: 8) (Plumptre).

3, 4. Let not mercy and truth forsake thee. — "Mercy and truth" are Divine attributes (Psa. 25: 10; 87: 3); yet they are here and elsewhere (Prov. 20: 28; Hos. 4: 1) mentioned as duties and ornaments of men. "Mercy" is the opposite of selfishness and hardness towards others; it is the keeping of all the commandments of the second table; it is helpfulness, forgiveness, sympathy; it is, in fact, Love, which is "the fulfilling of the law." "Truth" is character; stability; uprightness; the opposite of all deceit, hypocrisy and vacillation. How different from mere earthly wisdom, two chief elements of which are, self-seeking, and a lack of particularity as to the means employed" (Huribut). Bind them — care for them, cherish them, wear them as choicest ornaments. Write them . . . heart — engrave them deeply, ineffaceably, on the fleshy table within as the commandments were cut upon the tables of stone. So shalt thou find favor — obtain acceptance or grace. Good understanding — better, "good repute," or "good success." Both God and man commend him whose life is regulated by love and truth.

5. Trust in the Lord with all thine heart. — Holy wholly and unwaveringly upon God's

promises and providence in all the affairs and perplexities of life. Lean not unto thine own understanding. — Man's limited wisdom is not equal to the determination of what is best amid plans that suggest themselves to him. "In this trust in a Will, supreme, righteous, loving, is the secret of all true greatness. These verses anticipate the teaching that man is justified by faith. To confide in that Will is to rise out of all the anxieties and fears which surround us when we think of ourselves as the arbiters of our own fortunes, and so 'lean unto our own understanding'" (Plumptre).

We do not at first see what is meant by trusting in the Lord with all our heart; we confuse it with that tepid, conventional relation to God which too frequently passes as current faith. We do not readily apprehend what is implied in acknowledging God in all our ways; we suppose that it only means a general professing and calling ourselves Christians. Consequently, many of us who believe that we trust in the Lord, yet lean habitually and confidently upon our own understanding, and are even proud of doing so. Consequently, He does not direct our paths; indeed, we never gave Him an opportunity; from first to last we directed them ourselves. Let us frankly acknowledge that we do not really believe in God's detailed concern with the affairs of the individual life; that we do not therefore commit our way with an absolute surrender into His hand; that we do not think of submitting to His disposal the choice of our profession, the choice of our partner in life, the choice of our place of residence, the choice of our style of living, the choice of our field of public service, the choice of our scale of giving. Let us confess that we settled all these things in implicit and unquestioning reliance upon our own understanding (Horton).

6. In all thy ways. — In all thy plans and undertakings; the emphasis is on "all." Acknowledge him. — Recognize Him by seeking His guidance and yielding our individual will to His. He shall direct thy paths — make plain what is right, smooth the difficulties.

When Jesus promised as the Spirit as an indwelling and abiding presence He clearly intimated that the Christian life should be maintained by the direct action of God upon the several faculties of the mind, stimulating the memory, quickening the perception of truth, as well as working on the conscience and opening the channels of prayer. True trust in our Heavenly Father rests in the absolute assurance that He will make the path plain, and leave us in no uncertainty about His will. To doubt that He speaks inwardly and controls us, even when we are unconscious of His control, is to doubt Him altogether (Horton).

7, 8. Be not wise in thine own eyes. — Humble that natural self-conceit which inclines one to regulate his own affairs independent of God's will or the advice of others. Fear the Lord. — "Reverence God's wisdom, and you will despise your own" (Pool). Depart from evil. — This follows from fearing God. Health to thy navel — to thy body, or to the nourishing organs of the body. Marrow — moisture, as opposed to the dryness which comes from disease or senility. True piety conduces to healthfulness of the flesh and bones — in a word, to physical healthfulness.

The temperance of habit and orderliness of life which Wisdom requires of her children are the first conditions of vitality. They who seek health as the first consideration become valetudinarians and find neither health nor happiness; but they who diligently follow the law of God and the impulse of His Spirit find that health has come to them, as it were, by a side wind. The peace of mind, the cheerfulness of temper, the transfer of all anxiety from the human spirit to the strong Spirit of God, are very favorable to longevity. Insurance companies have made this discovery, and actuaries will tell you that in a very literal way the children of God possess the earth, while the wicked are cut off (Horton).

9, 10. Honor the Lord with thy substance — consecrate to Him and His cause the property which comes to you from Him; the ownership is His, the stewardship only is yours. With the first fruits of all thine increase — an allusion to the legal requirement; see Exod. 23: 14, 16, 19. The first fruits are the best fruits. From income as well as from capital we should render to God for the promotion of His kingdom, and to the needy, who, being our "neighbor," we are to love as ourselves. So shall thy barns be filled with plenty. — "This is not the way to diminish thy estate, as covetous and profane persons allege, but rather to increase it" (Pool).

The subject and principles of systematic beneficence deserve more attention than they have hitherto received from modern Christians. Comparatively few give systematically a percentage of their income gains. This was a principle of the old law, and the proportion was in some particulars definitely determined. Under the new economy the principle is as plainly obligatory as under the old, but each Christian is left to determine for himself what portion he shall devote to the Lord, under the stimulating promise, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9: 6) (Harter).

11. My son. — "The Apostle, in Hebrews 12, expressly quotes this passage with a special reference to the address, 'my son'; and in a manner which decisively proves that he considers it as the exhortation of our Heavenly Father to His afflicted children" (Scott). Despair not the chastening of the Lord — the discipline through which in His providence He makes us to pass. Neither be weary of His reproof. — Don't be vexed with it, or impatient with it. By this double negative the positive

duty of cheerful submission to life's seeming ills is taught.

12. Whom the Lord loveth he correcteth (R. V., "reproveth"). — "Here is one of the earliest distinct utterances of a truth which has been full of comfort to many thousands, the summing up of all controversies — like those of Job's friends (Job 5: 17) or of our Lord's disciples (John 9: 2) — as to the mystery of suffering. That suffering is no proof of the wrath of God, that it is even among the signs and tokens of a love which ordereth all things well, is the lesson proclaimed by the book of Job and the writer of Proverbs. Here it enters into the education of every Hebrew child taught to acknowledge another Father in heaven chastising him, even as he had been chastised by his earthly father" (Plumptre).

13. Happy is the man — whether he be afflicted or not. "Happy" in the original is in the plural — happy over and over again is he, etc. That findeth wisdom — diligently seeks for it and procures it as a permanent possession. Wisdom begins with the fear of God which keeps a man from sin, and embraces the whole round of truth as far as it concerns every relation of life both here and hereafter.

14. The merchandise of it — the accumulation of it. Better than . . . silver . . . fine gold. — So in Job 28: 15: "It cannot be gotten for gold, neither shall silver be weighed for the price thereof." These are material and transient; they have to do with the present life only; whereas wisdom is the most precious thing for man both now and hereafter. How many, nevertheless, act, practically, upon the belief that money is the chief good.

15. More precious than rubies. — "No mention shall be made of coral or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia cannot equal it" (Job 28: 18, 19). In a word, earth's most glittering and costly gems are not to be mentioned in the same category with wisdom. All the things thou canst desire (R. V., "none of the things thou canst desire"). — In his wildest imaginings, in his boundless desires, so far as they relate to this world, man never coveted anything that for worth and usefulness could be compared with wisdom.

16. Length of days. — Queenlike she stands with her hands full of choicest blessings. In her right hand is not merely the life that now is, but also that which is to come: the "gift of God is eternal life, through Jesus Christ." In her left hand. — If the right hand, which is supposed to be "nearer than the left" or to hold the chief blessing, proffers life, that which is held to be next in value, prosperity, which makes life desirable, is appropriately offered in the left hand.

17. Her ways are ways of pleasantness — delightful, agreeable to all those who walk in them. Paths . . . peace. — "The kingdom of God is righteousness, peace, and joy in the Holy Ghost;" and all the unpleasantness connected with true religion arises from the opposition of depraved nature and bad habits, with this evil world and Satan, while men are striving to enter her paths and walk in them; and from the devious steps which even Wisdom's children too often make to their grief and wounding" (Scott).

There is a certain paradox in the life of wisdom which no ingenuity can avoid. Her ways are ways of pleasantness, but we may not seek them because they are pleasant, for other ways are pleasant too, or seem to be so for a while. All her paths are peace, but we do not enter them to gain peace, for the peace comes often under the stress of a great conflict or in the endurance of a heavy chastening. A thousand temporal blessings accompany the entrance into the narrow way, but so far from seeking them, it is well-nigh impossible to start on the way unless we lose sight and care of them altogether. The Divine Wisdom gives us these blessings when we no longer set our hearts upon them, because while we set our hearts on them they are dangerous to us (Horton).

V. Illustrative.

1. The speculum of the largest telescope foils the optician's skill in casting. Too much or too little heat, the interposition of a grain of sand, a slight alteration in the temperature of the weather, and all goes to pieces; it must be recast. When successfully finished it is a matter for the congratulation of a country. To have secured the more delicate and difficult achievement of a well-rounded Christian character is infinitely better still (Roberts).

2. Nathan Myers Rothschild, of London, was one of the most devoted worshippers that ever laid a withered soul on the altar of mammon. For years he wielded the purse of the world, and had more influence than both houses of Parliament. He purchased bills on the government in a single day to the amount of twenty million dollars, and with the profits on a single loan bought an estate at seven hundred and fifty thousand dollars. Yet he was a miserable man,

and with sorrowful earnestness exclaimed to men who congratulated him on his colossal wealth and magnificent mansion — thence inferring that he was happy — "Happy! me happy!" (Huribut.)

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THEY PRAYED MUCH

Rev. George E. Sanderson.

GOD'S people have always been a praying people. Those who have wrought most for God and men have prayed most. No one can read the biographies of good men and women without being impressed with this fact. This is one of the secrets of their goodness and usefulness—they prayed much.

It is said of Payson that he wore the hard-wood boards into grooves where his knees pressed so often and long. Says his biographer: "His continuing instant in prayer, be his circumstances what they might, is the most noticeable fact in his history, and points out the duty of all who would rival his eminence. To his ardent and persevering prayers must no doubt be ascribed in a great measure his distinguished and almost uninterrupted success."

Dr. Arnold, of Rugby, was a great man and his influence for good was far-reaching. One of the secrets of his power may be found in his earnestness in prayer. His daily prayer, which we might well make our own, was: "O Lord, I have a busy world around me! Eye, ear, and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye, ear and thought to Thee. Do Thou bless them, and keep their work Thine, that as through Thy natural laws my heart beats and my blood flows without thought of mine, so my spiritual life may hold on its course at those times when my mind cannot consciously turn to Thee to commit each particular thought to Thy service. Hear my prayer, for my dear Redeemer's sake! Amen."

Said David Brainerd: "It is good, I find, to persevere in attempts to pray, if I cannot pray with perseverance, i. e., continue long in my address to the Divine Being. I have generally found that the more I do in secret prayer, the more I have delighted to do and the more I have enjoyed a spirit of prayer, and frequently I have found the contrary when, journeying or otherwise, I have been much deprived of retirement. A seasonable, steady performance of secret duties, in their prayer hours, and a careful filling up every hour with some profitable labor, either of heart, head or hands, are excellent means of spiritual peace and boldness before God. Filling our time with and for God is the way to rise up and lie down in peace."

Of Madame Guyon it is said: "She conversed much, but not without supplication mingled with it. When persons were collected together, before entering upon conversation and from time to time when especial divine communions seemed to be necessary, it was her practice to pray in silence. Such had been her devotional habits that she entered into this in a remarkable manner. In a moment she recollected herself in God. The mind turned inward upon itself. Her closed or uplifted eyes, her hands clasped together, her serene countenance abstracted from worldly influences, but lighted up with a divine ray, left the conviction upon those who were present with her and beheld her that her soul was in communion with the Eternal mind too deep for the utterance of words."

When Mary Lyon founded Mt. Holyoke Seminary and planned the routine of daily life for the students, she set apart half an hour morning and evening for "the silent hour which every young lady was to spend alone with God." Miss Lyon spent much time in prayer herself. Of her it may be truly said, "She prayed always." She said: "Every hour I feel not only need of divine aid to lead me, but of an eternal divine power carrying me along in the right path. It is ever a pathway of grace, unmerited grace. When I am about my work, sometimes called unexpectedly and suddenly from one thing to another, I whisper in my heart, 'Lord, help me to be patient, help me to remember, and help me to be faithful! Lord, enable me to do all for Christ's sake, and go forward leaning on the bosom of His infinite grace.'" And again: "How amazing is that goodness that allows us to do all for Christ's sake and always to pray in His name. It is sweet to carry every burden and every care to the throne of everlasting love and of perfect confidence through the Lord Jesus Christ."

John Wesley was a man mighty in prayer. He always spent an hour or two each day in communion with God. It may be truly said of him, "He carried everything to God in prayer."

Luther said: "The Christian trade is praying. If I fail to spend two hours in prayer each morning, the devil gets the victory through the day." Says D'Aubigné

of Luther's prayer at the Diet of Worms: "The prayer explains Luther and the Reformation."

Said Bishop Macfivaine: "I can do nothing without more prayer, more frequent prayer, more deliberate prayer, more wrestling prayer, more patient, persevering prayer. The coldness of my heart, my want of unction and spiritual savor in conversation and preaching, is owing to deficiency in secret communion with God. Lord, teach me my duty and sin and privilege in this respect! Help me, O Lord, to persevere in the following plan of prayer: morning, evening, and at noon-day, at the commencement of any study or work, whether at the desk or in my parish, when I leave my study for the pulpit, whenever I take up my Bible; and ejaculatory prayer in all times and places. Oh, for a genuine, hearty and vigorous spirit of prayer! Lord Jesus, teach me how to pray! I can do nothing without Thee. Give me unspeakable desires, and enable me to approach God in the effectual fervent prayer which through Jesus Christ availeth much."

Charles Chauncy was the second president of Harvard College. He was a man eminent for his learning and his piety. Cotton Mather, in his history of New England, says: "It might be said of him what was said of Charles the Great—he conversed more with God than with men." He says, further: "When he rose in the morning he commonly spent near an hour in secret prayer before his minding any other matter; then visiting the college hall he expounded a chapter, which was first read from the Hebrew of the Old Testament, with a short prayer before and long one after his exposition; he then did the like upon another chapter with prayer before and after in his family; about eleven o'clock in the forenoon he retired again about three-quarters of an hour for secret prayer. At four o'clock in the afternoon he again did the like. In the evening he expounded a chapter of the New Testament in the college hall, with a prayer in like manner before and after; the like he did also in his family, and when the bell rang for nine at night he retired for another hour of secret prayer before the Lord. Besides this he often set apart whole days for prayer, with fasting alone by himself; yes, and sometimes he spent whole nights in prayer before the Heavenly Father who sees in secret. Behold, how near this good man approached unto the strictest and highest sense of praying always!" In a letter to another minister he said: "Be much in prayer to God; thereby you shall find more success and success in your ministry than by all your studies."

Of Bishop Asbury it is said that he maintained under his labors and trials a calm and devotional spirit. "I am resolved," says he, "on more frequent access to the throne of grace, not continuing so long as heretofore. I feel great sweetness in so doing. It tends more to an hourly and monthly walk with God." After riding some forty miles one day in heat and dust, he exclaims: "O help me to watch and pray! I am afraid of losing the sweetness I feel. For months past I have felt as if in the possession of perfect love. I have no desire for anything but God." He was accustomed to pray with every family on whom he called on his daily journeyings, and when remaining in one place for a few days he would pray every time he ate, every time a visitor called on him, and every time he made a call. He would talk personally on religious experience with every member of every family he visited.

William Bramwell used to retire into the woods and pray for hours. It is said he almost lived on his knees. He moved men mightily as he would move God mightily.

Fletcher prayed so much and so earnestly that his breath upon the wall in the room where he prayed colored the plaster perceptibly. His whole life was a life of prayer. So intently was his mind fixed on God that he sometimes said, "I would not rise from my seat without lifting up my heart to God." Whenever he met a friend his first words would be, "Do I meet you praying?"

Some time since, one of our younger ministers was in the company of an older minister who has labored long and with much success in some of the most difficult fields. The object of his visit was to learn the secret of success with which it had

pleased God to crown his ministry in positions and places where others have failed. Instead of giving him the information he desired, he told him with great sorrow the reason why he had accomplished so little, and said with unaffected sadness: "My young friend, the mistake of my life has been that I have not prayed more. I fell into the error of most ministers. I studied and preached. I worked and worried too much and I prayed too little. Could I live my life over again, I would be more with God and less with men. I see it all now. What wasted years of unrest I have passed, how much of my life was my own doing, and how little of God has been in my active ministry! I can now in the evening of my days only ask God to forgive my shortcomings and aid me in spending my few remaining years differently from the imperfect way in which I have served my Master."

East Pepperell, Mass.

Manhood Suffrage.

THE question of human government is a practical and necessary one. Men are here, and most, in some way, contrive to govern themselves. Many forms of government have been devised and tried. The poorest one is preferable to anarchy, under which the products of industry and the means of well-being are soon destroyed. But the best one is open to valid objections. The objections, however, may furnish no sufficient reason for the rejection of the form. Those who oppose a republican form of government admitting universal suffrage usually assume that there is some form against which no objections can be made. The assumption is baseless. We live in a world of imperfections, and are obliged to get on, as best we can, with imperfect means and appliances. Though not absolutely perfect, a republican form of government may be the best attainable for the age and people. The choice is not between perfection and imperfection, but between various imperfect forms, to some one of which we must submit. The man who refuses to yield obedience to a form of government against which he cannot bring valid objections, will be obliged to live outside of all human government; for our world knows no such thing as a perfect human government. If government by manhood suffrage fails to be ideal, it is because we live in a state of society with limitations.

Manhood and universal suffrage has certain great advantages. For one thing it is a school for the education of the people. The majority learns to rule by ruling, just as the swimmer becomes expert in his art by plunging into the water and wrestling with the waves. He may make many a false move, endangering life itself, but the false step may prove his most practical and useful lesson. Men never learn so thoroughly as by the things they suffer. The lesson is burnt in. The impression is ineffaceable. The educational effect of suffrage is produced in two ways. In the mobility of our democratic society, a capable individual may rise in a single life through the various stages of the social organism. In the Old World the man at the bottom is doomed to stay there; in the New, a man like Abraham Lincoln may leap from the base to the apex.

Again, the frequent canvass of important public questions, insured by a wide suffrage, affords the means of a practical education. The voter is a ruler, or rather he has the more important duty of making rulers. The broad base of government is not in a class or order, but in the people. In the last Atlantic President Eliot of Harvard unfolded this thought with great felicity and force. He says:—

"The instrumentalities of this prolonged education [through the canvass] have been mul-

tiplied and improved enormously within the last fifty years. In no field of human endeavor have the fruits of the introduction of steam and electrical power been more striking than in the methods of reaching multitudes of people with instructive narratives, expositions and arguments. The multiplication of newspapers, magazines and books is only one of the immense developments in the means of reaching people. The advocates of any public cause now have it in their power to provide hundreds of newspapers with the same copy or the same plates for simultaneous issues. The mails provide the means of circulating millions of leaflets and pamphlets. The interest in the minds of the

people which prompts to the reading of these multiplied communications comes from the frequently-recurring elections. The more difficult the intellectual problem presented at any given election, the more educative the effect of the discussion. Many modern industrial and financial problems are extremely difficult, even for highly educated men. As subjects of earnest thought and discussion, on the farm and in the workshop, factory, rolling mill and mine, they supply a mental training for millions of adults the like of which has never before been seen in the world.

"In these discussions it is not only the receptive masses that are benefited; the classes that supply the appeals to the masses are benefited in a high degree. There is no better mental exercise for the most highly trained than the effort to expound a difficult subject in so clear a way that the untrained man can understand it. In a republic, in which the final appeal is to manhood suffrage, the educated minority of the people is constantly stimulated to exertion by the instinct of self-preservation as well as by love of country. The educated and well-to-do classes must maintain their superiority by being superior. They cannot live in too safe a corner."

"But it is commonly said the rule of the majority must be the rule of the most ignorant and incapable, the multitude being necessarily uninstructed as to taxation, public finance and foreign relations, and untrained in accurate thought on some difficult subjects. Now universal suffrage is merely a convention, as to where the last appeal shall lie for the decision of public questions; and it is the rule of the majority only in this sense. The educated classes are undoubtedly a minority, but it is not safe to assume that they monopolize the good sense of the community. On the contrary, it is very clear that native good judgment and good feeling are not proportional to education, and that among a multitude of men who have had only an elementary education, a large proportion will possess both good judgment and good feeling. Indeed, persons who can neither read nor write may possess a large share of both, as is constantly seen in regions where the opportunities in childhood have been scanty or inaccessable. In practice both classes divide on almost every issue. But, in any case, if the educated classes cannot hold their own with the uneducated by means of their superior physical, mental and moral qualities, they are obviously unfit to lead society. With education should evidently come better powers of argument and persuasion, a stricter sense of honor, and a greater general effectiveness."

"It is often assumed that in a democracy the educated classes become impotent, because the representatives of those classes are not exclusively chosen to public office. The argument is a fallacious one. In a democracy it is important to discriminate influence from authority. Rulers and magistrates may or may not be persons of influence; but many persons of influence never become rulers, magistrates or representatives in parliaments or legislatures. Political leaders are very seldom the leaders of thought. The real leaders of American thought in this century have been preachers, teachers, jurists, seers and poets."

A well-written article in one of our *Christian Advocates*, by a Western minister, recently appeared with the heading, "Providence or Nature," in which the author protests that much that is commonly called providential "is purely a natural result of a natural cause." We, in turn, feel disposed to protest against this setting of these two words in opposition. It is commonly done, but we greatly dislike it, and it certainly turns the mind into a channel not wholesome. Nature is God in His regular, ordinary operations. Providence is considered by most people as God in His irregular, extraordinary operations. But we fail to see any basis, any propriety, in such use of the word. It seems to us very far better to see God in everything, and to count all things providential. It is both more philosophical and more pious. Natural causes are divine causes; natural laws are the laws of the Creator.

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The New York Observer says: "Soap—good soap—and a great many more things, besides, all good, all useful, and everything up to the mark and each promise fulfilled. Such is the record of the Larkin Soap Mfg. Co., as we can personally testify."



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The Conferences.

N. E. Southern Conference.

New Bedford District.

Love-Fests.—Several very well-attended love-fests have been held on the occasion of Presiding Elder Everett's quarterly visits. In New Bedford each church is expecting that he will arrange his Sunday visits so that one of the churches will be able to hold a love-feast on the occasion. There will be one in that way every three months. Fourth St. Church has just had a very profitable one at 9 o'clock on Sunday morning. One has been held at Fairhaven. It was well attended and held on a week-night. Merion is another point where a spiritual love-feast was found helpful. Of course everything depends upon the local church, whether such a meeting prove a failure or a success. The love-feast at First Church, Fall River, is a case in point. The pastor, Dr. Benton, made special preparation for the event, and the large attendance, spiritual tone, and uplifting of the people that Sunday well repaid the pastor for his labor.

Taunton, Tremont Street.—A change of supply here has taken place. Rev. Joseph Green, of the School of Theology, has entered upon the work, and it is expected that he will remain.

Marston's Mills.—Rev. Mr. Ross, who has been supplying this charge, found it necessary to relinquish the work. His place is now filled by a new-comer among us, Rev. C. H. Taylor, of the Theological School. Mr. Taylor has been specially commended by a Western presiding elder and the people here seem more than satisfied with their pastor.

New Bedford, City Evangelization.—The great increase of population here continues, and the Methodists are trying to do something toward evangelization. This organization was begun last spring, and at a recent meeting very discriminating reports were given of the work accomplished. The Portuguese Mission is not overlooked by this society and it presented very encouraging reports of that work.

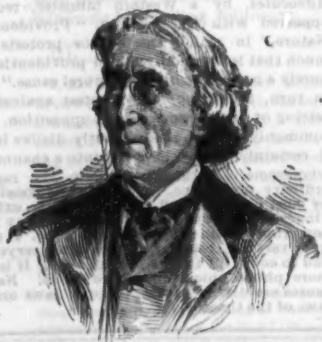
North Dighton.—The meetings were projected with good results. Several inquirers made glad the heart of the pastor, Rev. G. A. Blason, and his splendid people.

Taunton, Grace Church.—One of the great annual events is the game supper in this church, for which Rev. E. F. Clark secures the woods of Maine to secure a caribou or moose. This year Mr. Clark secured a great moose weighing undressed close to a thousand pounds. The men of the church prepared the supper, and everybody had a great time. Mr. Clark was presented with a fine bicycle by members of his church on his return.

Taunton, First Church.—Sunday evening, Nov. 1, Rev. G. W. King preached on "The Sins of the Town."

Plymouth.—The annual meeting of the District Epworth League was held here Oct. 26. Changes were made in the officers. Mr. H. L. Johnson, the president of this chapter, was made president of the district. Rev. G. A. Grant, of Middleboro, becomes the head of the Spiritual Work department. The other changes were quite as satisfactory. The program had two features that were very profitable to the delegates: Miss Eva May Benton, of Fall River, presented a strong paper on "Junior Work," and Rev. R. S. Moore, of North Easton, one on "Books." The evening stereopticon lecture by Rev. C. S. Davis, of New Bedford, was of high

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order. It goes without saying that Plymouth hospitality was ample and cordial. The Appleton Ladies' Quartet of Boston gave a concert Nov. 6.

West Dennis.—At the Republican rally and flag-raising Rev. J. G. Gannon "made a good hit as a political speaker," says the Yarmouth Register.

Bourne.—Rev. N. C. Alger, recently pastor here, won his suit against the Boston Globe and was awarded \$500 damages.

Orleans.—Rev. G. O. Thompson is home from his extended trip in the West. A Sunday-school convention will be held here Nov. 20, and not Dec. 2, as at first proposed.

South Yarmouth.—Oct. 25 Rev. G. W. Tupper, the pastor, on account of illness, was unable to supply his pulpit. Rev. W. Merritt, of Boston University, filled his place.

Whitman.—Prosperity is manifest in all departments of this church. Ninety partook of communion, Sunday, Nov. 1; 13 were baptized, 17 were received from probation, and 1 united by letter. This first fruits of last winter's revival made a joyous day. Many of the oldest members remarked that this was the most blessed day the church had seen. The Lord wonderfully blesses the labors of the pastor, Rev. O. E. Johnson. During his pastorate of eighteen months the membership has increased twenty-five per cent. There are now thirty probationers on the roll, many of whom will be received at the next communion. The church building has been freshly painted, the expense of which has been paid out of funds raised by means of Kidder's "The Gleamers." The parsonage is to be repainted in the near future.

Norwich District.

New London.—The pastor, Rev. R. Povey, on Sunday, Nov. 1, received 3 into full membership and 2 by certificate.

Manchester has had a live temperance campaign, and at the recent town election voted no-licenses. Our own pastors had so prominent and influential a part in the work that we report it somewhat at length. A few weeks before election the reliable temperance workers were called together to plan the campaign. Committees on finance, on hunting up voters, and on public meetings, were appointed. Rev. J. S. Wadsworth was chairman of the latter committee, and much of the success attained is due to his vigorous efforts. The Sons of Temperance had already engaged Rev. I. Simmons, of the New York East Conference, and Hon. E. A. Hall, of New London, for addresses. All the ministers, including the two Catholic priests, preached for two Sundays against the saloon. Rev. J. I. Bartholomew, Rev. O. I. Range, and Mr. Samuel Thrasher gave effective addresses. Swedish and Irish speakers appealed to their respective people. The first selectman of the town spoke of the growth of crime and pauperism in the town during the past year. The Sunday evening preceding election Rev. Mr. Shanley, rector of the Cathedral of Hartford, addressed a mass meeting in Armory Hall and had large influence in turning the Roman Catholic vote for no-licenses. All nationalities and denominations worked together, and the victory was decisive.

South Coventry.—This charge has suffered greatly this year on account of the depression in business, removals, etc. Business, however, has revived a little recently, and it is expected that one or two other mills will start before long. The pastor here has taken up the work again at Eastville, organizing a Sunday-school there, with preaching once a month. At a recent meeting there several young people expressed a desire to be saved, and some Christians have been revived. Recently the Epworth League at South Coventry appointed an Old People's Sunday. An old-fashioned love-feast was held, and the entire service of one hour and a half in the forenoon was taken up in singing, prayer, testimony, passing the bread and water, etc. One of the old people said it was the best meeting he had attended in thirty years. Recent extra meetings have been held at different points in the neighborhood, and will be continued when the weather is favorable. New interest is being awakened. Nov. 1, one was received from probation, and at the evening service one man expressed a desire to serve the Lord. The Epworth League has supplied the church with new books, "Songs of the Soul," No. 2, for evening service. The Junior League has been reorganized and supplied with Junior Hymnals. Under the Literary department of the League the pastor has begun a course of parlor lectures on Methodism. The church building is receiving a new coat of paint. The pastor, Rev. L. H. Massey, has been elected a member of the executive committee of the Connecticut Sunday-school Association for the ensuing two years.

Danvers.—The last Sunday in September was observed as Rally day by the Sunday-school, and the attendance was the largest for several years. Oct. 25 was observed as Old People's day. Many old people were present, to whom the pastor preached on "The Lights at Evening Time." At the close of the service the old people were greeted and presented with bouquets by the members of the Epworth League. Rev. Walter Eia, the pastor, on Nov. 1, received 7 persons from probation into full membership, and one person was baptized and received on probation. A larger number received the communion than at any previous time during the present pastorate. In the evening Dr. and Mrs. Hamlen, of Malabar Seminary, were present and gave very interesting addresses, setting forth the educational needs of both the poor whites and the colored people of the South, after which the people gave more than \$5 for the work of the Freedmen's Aid and Southern Education Society.

Norwich.—Some difficulty is experienced in adjusting the property matters of three churches consolidated in the creation of Trinity Church. The East Main St. Church property has been sold and the proceeds turned over to the trustees of Trinity Church. The trustees of Central Church have refused to convey their property to the new board, have forbidden its sale, and have proposed to charge rent for the same. Under these circumstances, suit has been brought in the name of Calvin L. Harwood as trustee, in the superior court, to compel the transfer of the property of the former Central Church to the present Trinity Church. Competent counsel has been engaged. Several of the Bishops have been seen in person or consulted by letter, and whatever steps have been taken have been with their knowledge and advice. The complication is most unfortunate, and it is sincerely hoped that some amicable adjustment can be made without involving the church in a suit at law. If, however, all other means fail, the title of the church will have to be defended by all necessary legal processes.

New Hampshire Conference.

Concord District.

West Milan.—The great revival under the direction of Rev. Willis Holmes, assisted part of the time by Rev. W. F. Felch, resulted in the organization of a class of five members and seventy-four probationers, where six months ago there was no organization and nothing to encourage. The people, with Pastor Holmes, are planning to build a chapel to cost \$1,500, and \$1,200 is pledged now.

South Columbia.—Some special services have been held of late, we trust with good results. A committee has been appointed to raise the funds and shingle the church building. Rev. W. F. Felch is pastoral supply.

Stratford.—On Oct. 24 the building committee of the church closed the negotiations for remodeling the edifice at an expense of \$1,600. They now plan to move the church twelve feet and make the repairs so it will be ready for rededication about the first of February. The society will worship in the school-house in the meantime. We congratulate Rev. I. C. Brown on his success here, and the people on having such a wide-awake pastor.

Swiftwater and Benton.—Rev. J. R. Dinmore is prospering in his work. The Swiftwater Sunday-school library has been increased 100 volumes, the gift of Philadelphia friends who visited the pastor and family last summer. Benton charge has paid the pastor to date, and Swiftwater charge is almost in the front rank in this respect.

Colebrook Methodist ladies gave dinners in the vestry of the church on election day for a small sum, and the effort was a success every way. The special meetings Rev. W. A. Loyne has been holding, with the help of Rev. F. A. Reed, of Lenoxville, P. Q., have been a success.

The church has been greatly quickened and several souls converted to God. Services were held on election day with excellent congregations and some conversions. One young man who was brought up in the Romish Church gave his heart to God, and was soundly converted that afternoon. Services will continue this week. Mr. Reed is a man of fine spirit, deep Christian experience, an excellent preacher, and all his efforts tend to unite pastor and people more closely in their work.

East Colebrook and East Columbia are prospering, with Rev. G. R. Locke as pastor. Work on the new parsonage has been pushed till in a little while the pastor will have a very comfortable and desirable home. On Sunday, Nov. 1, after a sermon by the presiding elder, Mr. Locke baptized a beautiful child. Mr. Locke is preaching three times every Sunday, and attending services six evenings in every week. Not much play in that!

Dover District.

Lawrence, St. Mark's.—The annual Sunday-school harvest concert was held Oct. 25. The church was decorated with parlor maps, chrysanthemums, palms, fruits and vegetables. The music and recitations were excellent. Twenty-three scholars each received silver medals, they having been present every Sunday during the year. Nine others received gold medals for perfect attendance during two years. On Nov. 1, 7 persons were received into the church from probation, and 2 were taken upon probation. Rev. C. W. Dockrill, pastor.

The board of managers of the Hedding Chautauque Association held a very pleasant session at the residence of J. B. Upham, in Malden, Mass., Oct. 27. In reviewing the work of the past season, it appeared that the Ministerial Institute, which was inaugurated this year under the auspices of this Association, had involved the Association in debt, but was successful in every other respect, and plans will be made which will remedy this aspect in the future. There was formed this year an auxiliary of ladies, which will no doubt materially assist the management. The Chautauque Assembly attracts a large number of people to the campground at Hedding (formerly East Epping), and the aim of the managers is to provide attractions which shall be as beautiful intellectually and morally as the natural advantages of pine

forests and the beautiful spring are physically. In planning for the next season the board of managers hope for hearty co-operation of the executive committee of the Camp-meeting Association and the patrons of the campground. The board passed resolutions appreciative of the courtesies of the Boston & Maine Railroad, recognizing with gratitude the aid already rendered by the Ladies' Auxiliary and commending that organization, and extending thanks for the hospitality of Mr. and Mrs. Upham. The membership of the board for the next year is as follows: President, Rev. C. U. Dunning; vice-presidents, Rev. J. W. Adams, Rev. O. Cole, A. Palmer, Mrs. W. O. Jenkins; secretary, C. B. Wingate, Manchester, N. H.; superintendent of instruction, Rev. O. S. Baketel; musical director, W. E. Thomas; board of managers, A. M. Stickney, E. A. Crawford, John Young, L. E. Fogg, S. A. Dow, C. H. Hartwell, Rev. O. S. Baketel, W. E. Thomas, Mrs. J. M. Garland, J. B. Upham, Mrs. E. J. Wentworth, Dr. A. T. Severance, Mrs. S. F. Dawson, Mrs. S. L. Thompson.

Manchester District.

Dr. C. E. Hall seems to be able for service at Lebanon. Last Sunday he conducted the communion service, baptized 5, received 9 into full connection, and 3 on probation, taught his Sunday-school class, preached twice (once at East Lebanon), and then gave a short address at the Epworth League meeting. He has been busy during the summer looking after the repairs on the parsonage and raising the money. The house is now complete and occupied; \$1,600 have been spent, and is all paid but about \$150. About two hundred persons came out on a stormy evening to the house-warming. The changes made are so many that the place would not be recognized, and now they have one of the best parsonages to which any New Hampshire pastor will be sent.

The Christian Crusaders are at work at Sunapee, where a glorious revival is in progress. Up to date forty have started, nearly all of whom have been soundly converted. Tremendous conviction is on the community. The work was not hindered by the election excitement. They are expecting a still greater work. Such a company of helpers as these ought to be kept at work in the bounds of this district up to Conference time. They will be a blessing anywhere.

The same band spent several weeks at Newport, where about seventy-five gave their hearts to God.

Rev. C. U. Dunning finds increasing congregations and a growing Sunday-school at St. James', Manchester. His labors are greatly enjoyed.

The New Hampshire Conference will extend a cordial welcome to Bishop Nind as he comes to hold our Conference.

Maine Conference.

Lewiston District.

Revival meetings are in progress in many places on the district. At Buckfield the pastor, Rev. K. A. Rich, has been assisted by Evangelist Martin in a four weeks' meeting. Several have been converted, and Christians have been greatly quickened. Mr. Martin goes to Rumford Falls to begin meetings with Rev. G. S. Hannaford, Nov. 4.

At North Auburn Rev. C. H. Young, the pastor, is rejoicing over a church greatly quickened. Several persons have professed conversion.

Mrs. Fenderson, of Auburn, goes to assist Rev. M. B. Greenhalgh in revival meetings, Nov. 7, at Falmouth, where a deepening spiritual interest already manifested promises good results.

A four days' meeting, with help from brother pastors, is in progress at Brunswick.

At Harpswell large audiences gather for the regular Tuesday evening services under the direction of the Epworth League. From the Harin school-house meetings several conversions are reported.

South Waterford reports a brightening pros-

GOLD.

Carlyle says, "It is marvelous how long a rotten post will stand, provided it be not shaken." And it is equally marvelous how far out of style a woman will let her furniture drift, provided she is not reminded of it.

The engraving will give a hint of that drift, and a walk through our warerooms will tell much more. The fashion to-day is for gold furniture. In the chair here shown the delicate framework of gold encloses a beautiful expanse of floral tapestry. A richer effect cannot be imagined.

There is a full carved gold lattice panel at the back. The legs are gracefully curved. The seat is deeply crowned. The arms are supported by the high sides, and the chair is more luxurious than the sofa.

In such furniture as this there is an absence of the frail and tawdy character of the cheap imitations of cabinet gold work. Yet they cost but little more.

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L. A. BOSWORTH, 36 Bromfield St., Room 13, Boston, Mass.,

General Agent for New England States.

pect. Three young men have recently sought Christ.

The converts of the revival last year at Ohebenque Island have become well-established Christians, and the revival spirit is still aflame.

Improvements of church property are being made, notwithstanding hard times. The re-modelled church at Norway is nearly ready for reopening. Rev. F. C. Rogers will preach the dedicatory sermon. A feast of dedication covering three or four days is planned. All former pastors are specially invited guests.

Our church edifice at Bolster's Mills has been repaired. Material interest are well cared for. Rev. W. B. Eldridge expects and plans for an extensive revival.

The church edifice at Gray has been removed to South Gray and rebuilt upon land donated by Mr. Albert Hill. Reopening services will be announced later.

Two little Methodists have recently come to live in parsonage homes. The post-office address of one is Lewis Albert Baker, Mechanic Falls, Me.; that of the other is Wesley Albertus Pearce, Naples, Me.

We trust that every pastor will do faithful, persistent work in securing subscribers for ZION'S HERALD and other church periodicals.

The secretaries of the Freedmen's Aid and Southern Education Society make a strong appeal for generous collections upon Thanksgiving Sunday. Let there be no failure in any charge in meeting the full allotment.

JUNIOR.

East Maine Conference.

Bucksport District.

Bucksport Western Ministerial Association.—The fall session of this Association convened in Franklin, Oct. 26, Presiding Elder Norton in the chair. J. O. Richardson, A. J. Lockhart, B. P. Capshaw, W. H. Pownall and J. T. Moore presided during the session. The following subjects were considered: "The Value and Best Mode of Pastoral Visiting," "The Preacher and His Books," "Sunday-schools: How Best Encouraged," "Doctrinal Preaching," "Revivals, and Who is Responsible for their Failure?" "What Shall We Do with the Benevolences this Year?" "Advantages and Disadvantages of the Itinerary," "The Preacher and Politics." All the preachers entered freely into the discussion of the topics and much helpful thought was evolved.

J. T. MOORE, Sec. pro tem.

Bangor District.

Bangor District Ministerial Association.—The southern division of this Association held a profitable session at Dixmont, Oct. 19-21. The meeting opened Monday evening with an interesting and practical discourse by Rev. T. F. Jones, of Orono.

The session was formally opened Tuesday morning. Presiding Elder Boynton, being absent, W. L. Brown was made temporary chairman. C. C. Whidden was elected secretary. E. A. Carter presented a paper on "Best Methods of Pastoral Work." The paper was well received and appreciated by the ministers present. Then followed a general discussion of the subject. G. H. Hamilton opened a discussion on "What Change of Method is Necessary to Meet the Changed Conditions of our Camp-meeting?"

Tuesday afternoon a most impressive and helpful service was held. Rev. J. F. Haley, of Dexter, preached the sermon from the text: "How shall we escape if we neglect so great salvation?" (Heb. 2:3). The sacrament of the Lord's Supper followed.

Tuesday evening Rev. E. R. Thorndike, D. D., of Springfield, Mass., gave an eloquent and stirring address. He also spoke Wednesday afternoon. Dr. Thorndike's presence and aid in this meeting were not only highly appreciated by the preachers, but by many of the townspeople and others who came from every part of the great Dixmont charge. Dixmont being the Doctor's native town, his greeting on the part of its citizens was most cordial.

Wednesday morning H. B. Nutter conducted the devotional services. With W. L. Brown in the chair, the Association again took up the program. C. H. Johnson presented a paper on the theme, "What Constitutes a Successful Sunday-school?" The paper was well written and indicated that the writer has a practical view of the question. It was followed by general discussion. T. F. Jones presented a carefully prepared paper on the question, "Is Higher Criticism Trimming the Lamp or Putting Out the Light?" The treatment of this important question awakened general interest and was followed by discussion. The prevailing opinion seemed to be that from conservative higher criticism we have nothing to fear. J. F. Haley presented an interesting paper on the question, "Why the Time Limit was not Changed by the Last General Conference."

Wednesday afternoon J. Martin led the devotional service. Norman LaMarsh gave an able and interesting address on the Bible idea of missions. W. L. Brown also read a carefully prepared paper on the same topic. Rev. Mr. Barrill, of Unity, being present, was introduced to the Association and invited to take part in its deliberations. "Holiness as Taught by Our Church" was discussed briefly by Messrs. Whidden, Patterson, and Brown. Voted to hold the next meeting in February at Pittsfield. C. C. Whidden, C. H. Johnson, and G. H. Hamilton were appointed to arrange program.

Though many of the preachers of the southern division were not able to be present, this session, on the whole, was pleasant and profitable both to the preachers and people. Rev. Norman LaMarsh, the cultured and beloved pastor of the Dixmont Church, together with his devoted wife and a loyal people, gave cordial entertainment to the ministers, their wives, and all visiting friends.

Vermont Conference.

St. Johnsbury District.

West Concord.—Rev. S. B. Currier, chaplain of the Vermont House of Representatives, gave his illustrated lecture on "Florida" at this place recently, to the satisfaction of the people. He has also given it at Williamstown and elsewhere, and a host of old friends greet the veteran wherever he goes.

Lunenburg.—Rev. J. J. Munroe has issued

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Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

the second of his "Tracts for the Times," this one being a stirring "Parable of the Milk Can City and other Reasons for Observing the Christian Sabbath as a Day of Rest." Mr. Munroe sees clearly and writes fearlessly.

Hardwick.—Pastor Smithers has been holding special meetings notwithstanding the intensity of the political campaign, and as a result 6 were received on probation, Nov. 1. The Gazette of Oct. 31 printed a lengthy sketch of a recent sermon of his.

REPLAW.

New England Conference.

Evangelical Alliance.—"The Need of a Revival" was the theme of a very earnest meeting. The speakers were Revs. C. A. Dinwiddie, J. D. Fulton, and W. N. Brodbeck.

Boston Preachers' Meeting.—No session was held last Monday because of the Evangelical Alliance. Next Monday, Nov. 16, Dr. H. H. Russell, of Ohio, the anti-saloon apostle, will deliver an address.

South District.

Boston, Parkman St.—The Epworth League, recently reorganized, had a most interesting installation service, Monday evening, Nov. 9. Rev. Samuel Jackson, pastor, appropriately addressed the newly-elected officers. A delightful spiritualty pervaded this church.

Boston, Warren St.—Last Sunday was in some respects the best Sabbath this church has known. It was extraordinary in that \$1,500 were readily raised for a deficit and forthcoming current expenses. The whole day was given up to a happy intermingling of harvest, patriotism and religion. The pastor, Rev. G. H. Perkins, preached in the morning upon "The Harvest," and a fine Sunday-school concert was given in the evening.

Italian Church.—Several of the American friends and helpers connected with the Italian Methodist Church (corner of Cross and Hanover Sts.) will organize an Italian Conversation Club on Saturday evening of this week, the better to perfect themselves in the Italian language, and English-speaking persons who have some knowledge of Italian are invited to be present, and, if so desiring, to join the club, whose meetings will be held on ten successive Saturday evenings, probably.

Webster.—Four were received in full membership and two on probation in this church, Nov. 1, by the pastor, Rev. G. H. Cheney. Mr. Cyrus Spaulding, the honored treasurer of the church, has been re-elected to the General Court by a flattering majority. On Wednesday evening he was surrounded by five hundred of his fellow townsmen. Hon. C. C. Corbin and W. L. Marble of this church have been potent factors in the grand McKinley majority which Webster gave.

Worcester, Webster Square.—That politics and religion go hand in hand is well illustrated in this city, where the pastor of nearly every church gave a sermon in view of the approaching election. Rev. L. W. Adams took for his subject, "The Triumphal March, or, Is Gold King?" He showed conclusively that principle, and not symbol, was to be fought for. Next Sunday he will begin a series of illustrated hymns in connection with the evening service.

Grace.—Harvest Sunday was celebrated, first, by extensive decoration of fruit and leaves in charge of F. P. White's class of young people; second, by a harvest sermon; and lastly by a harvest concert in the evening. The weather was perfect and the church was well filled at all the services. Since the death of Mrs. Roach, Mrs. C. E. Squire has been put in charge of the primary department. As much or more time and labor are expended with the children than in the adult portion of the school. By starting the children right they will be less likely to stray in after years.

Trinity.—The Wednesday night prayer-meeting was given up to thanksgiving that the country had passed safely through another time of uncertainty. Three new members were taken into this church on Sunday.

Coral Street.—The Epworth League has elected the following officers for the coming year: President, Walter Taylor; vice-presidents, Nellie Hill, Sylvia Taylor, Jennie Rowatt, Walter Knapp; secretary, Will Fay; treasurer, George Clark. The Ladies' Society gave a campaign banquet in the vestry. The decorations were formed of portraits of the popular candidates and bunting. A literary entertainment at the conclusion left everybody in good spirits, and though the weather was inclement the indoor atmosphere was all that could be desired.

QUIS.

North District.

Pitt St., Somerville.—The special 4 o'clock Sunday services which Dr. Greene is holding are meeting with marked success. The church is crowded and a deep spiritual interest pervades the services. Sunday, Nov. 1, the pastor preached to a full house an impressive Gospel sermon upon the topic, "Our Best Friend—Christ." At the prayer-meeting in the evening there was a profound spiritual interest, a crowded altar service, and three requests for prayer. On Nov. 8, the pastor began a new series of

(Continued on Page 16.)

Church Register.

W. F. M. S.—Boston District will hold its annual meeting at the Warren St. Church, Wednesday, Nov. 18. Sessions at 10 and 2. In the morning, "The Story of the Year." Miss Mary Danforth of Japan is the speaker for the afternoon. Basket lunch for all.

Mrs. Ada M. Fuller, Dist. Sec.

NOTICE.—The reopening services of the Norway (Maine) M. E. Church will occur Thursday, Nov. 19. All former pastors are earnestly invited to be present and participate in the services.

W. B. Eldridge, Pastor.

METHODIST SOCIAL UNION.—The next meeting of the Methodist Social Union will be held at the American House on Monday, Nov. 23, at 4.30 p. m. The Union will tender a reception to Bishop Willard F. Mallon and wife, and addresses of welcome will be delivered by Bishop R. S. Foster, Rev. J. W. Hamilton, D. D., Rev. W. Ingraham Haven, and Hon. Arthur H. Wellman, president of the Congressional Club, with a response by Bishop Mallon. Tickets will be ready for members and their friends on Monday next at 9 a. m., at the store of C. B. Magee. After Friday, the 29th inst., tickets not sold will be at the disposal of any who may desire to attend. Price for members, 25 cents; for all others, \$1.00.

EAST MAINE ITINERANTS' INSTITUTE at Orono, Nov. 14-15. Half-rates on M. O. R. R., B. & A. R. R., and Bangor & Bar Harbor Steamboat line (to Bangor). Ask ticket agent at local office a few days in advance, and if no orders have been received, write to the undersigned. Buy through to Orono when possible. Tickets good Nov. 14-15. H. E. Foss.

ARMENIAN HELP.—Persons wishing to hire an Armenian refugee for farm or household are invited to call at the temporary home, 15 to 16 Waltham St., Boston, and select one.

W. F. M. S.—District meeting at Cherry Valley, Friday, Nov. 12. Sessions at 10 and 2. Several branch missionaries are expected. Mrs. Hanford will give an address; Mrs. Nickerson will speak on Alaska. Basket lunch. Mrs. S. C. Lase, Cor. Sec.

DEDICATION.—The new church at Quechee, Vt., will be dedicated Wednesday evening, Nov. 12. Sermon at 7.30 by Rev. A. J. Hough, of Brattleboro. The church stands upon the site of the old one which was burned last March. L. L. Brennan.

Money Letters from Nov. 2 to 9.

C. A. Brooks Dr. A. C. Bailey, M. L. Burbank, J. W. Blosser, Mrs. D. K. Oberer, L. B. Coddling, W. B. Eldridge, Mrs. H. Gannett, R. W. Harlow, Mrs. D. V. Jenkins, Mrs. N. D. Knight, B. E. McIntire, A. M. Markey, F. P. Neal, Proctor & Collier, Publishers' Col. Agency, C. F. Parsons, P. A. Packard, H. Richards, H. F. Rale, Mrs. L. J. Smith, Mrs. M. M. Sutherland, B. H. Thompson, S. H. Wall, J. B. Wickes, Mrs. N. L. Walkup.

TO THE MEMBERS OF THE EAST MAINE CONFERENCE: I have calls for a number of complete sets of the Conference Minutes for Public Libraries. Will you assist me in collecting copies? Please inquire for them among your people, and advise me, by postal card, the years you can obtain. Do not send the Minutes until I order them. C. A. PLUMER, Thomaston, Maine.

ANNIVERSARIES OF TRACT SOCIETY AND SUNDAY SCHOOL UNION.—The anniversary of the Tract Society of the Methodist Episcopal Church will be held in Wilmington, Del., Sunday, Nov. 16. Rev. Dr. G. O. Wilding, of Hedding Church, Jersey City, N. J., J. W. Campbell, of 18th St. Church, New York City, and Secretaries Harburt, Freeman and Doherty will speak. The pulpits of our church in Wilmington will be supplied, and a platform meeting will be held, besides which there will be a Tract Conference on Monday morning in connection with the Preachers' Meeting.

The anniversary of the Sunday School Union will be held in Dover, Del., Sunday, Nov. 22. Rev. Dr. L. E. Prentiss, of Dayton, Ohio, will assist the secretaries in conducting the anniversary. The pulpits of Dover will be supplied. There will be a meeting in the afternoon, and also a large platform meeting in the evening. Rev. Dr. F. L. Nagler, the German assistant secretary, will, on Sunday, Nov. 16, address German audiences in Newark, N. J., and in New York City, in the interest of the Sunday School Union and of the Tract Society.

QUARTERLY MEETINGS.

BANGOR DISTRICT—THIRD QUARTER.

NOVEMBER.
8, Corinna & Exeter; 21, Stillwater, p m;
14, Dover, a m; 22, Oldtown, eve;
15, Bangorville, p m; 23, Houlton, a m;
14, Guilford, eve; 29, Hodgdon & Linneus, p m and eve.

DECEMBER.
8, Monticello & Littleton; 21, Fort Fairfield, p m & eve;
14, Mapleton; 21, Limestone, a m;
20, Haddon, a m; 27, Caribou, p m & eve.

JANUARY.
8, Sherman, a m & p m; 17, Lincoln, a m;
14, Fatten, eve; 17, M'law'keag, p m & eve;
15, Brownville; 24, Dexter & Ripley;
21, Corinth.

QUARTERLY CONFERENCES.

NOVEMBER.
9, Carmel; 17, Dexter;
10, 11, Dixmont; 14, Pittsfield;
14, Dover; 22, Orono;
16, Guilford; 23, Houlton;
21, Hodgdon.

DECEMBER.
8, Monticello; 21, Fort Fairfield;
10, Mars Hill; 21, Limestone;
18, Haddon; 23, Caribou;
26, Moro.

JANUARY.
9, Sherman; 19, Danforth;
14, Fatten; 20, Forest City;
9, Brownville; 21, Lambert Lake;
11, Alto; 23, Vanceboro;
15, Howland; 23, Dexter;
14, Lincoln; 25, New Portland;
14, Kingman; 27, St. Harlow & Athens;
26, Corinth.

DEAR BROTHER: See to it that your part of the financial work is well done, so as to render good reports at quarterly conferences. My ambition is to make a clean sweep this year, filling every blank and meeting the full apportionments. Some of our pastors are already near the goal.

E. H. BOYNTON, P. E.

W. H. M. S.—The Portland (Me.) District meeting of the Women's Home Missionary Society will convene, Nov. 19, in the M. E. Church, Gorham. An interesting program is being prepared. Let every charge on the district be represented, whether it has an auxiliary or not. SARAH M. KIMBALL, Dist. Sec.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

Mrs. WIDELOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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PLAN OF EPISCOPAL VISITATION FOR 1897.

Part I (January-June).

(CHRONOLOGICAL.)

CONFERENCES IN THE UNITED STATES.

CONFERENCE.	PLACE.	TIME.	MINIST.
Mississippi	Jackson, Miss.	Jan. 6	Fowler
Up. Mississippi	Greenwood, Miss.	" 14	Andrews
Florida	Tampa, Fla.	" 14	Hurst
Louisiana	D'Arbonneville, La.	" 14	Fowler
Arkansas	Jackson, Ark.	" 21	Andrews
Alabama	Atlanta, Ga.	" 21	Poss
St. John's River	Tarpon Springs, Fla.	" 21	Hurst
Gulf Mission	Jacksonville, La.	" 21	Fowler
Little Rock	Fort Smith, Ark.	" 28	Andrews
Alabama	Heflin, Ala.	" 28	Poss
Savannah	Savannah, Ga.	" 28	Hurst
South Carolina	Columbia, S. C.	Feb. 8	Hurst
Central Alabama	Opelika, Ala.	" 4	Poss
Georgia	Tallapoosa, Ga.	" 11	Poss
Baltimore	Baltimore, Md.	Mar. 2	Mallin
Kansas	Manhattan, Kan.	" 8	Mc Cabe
Washington	Annapolis, Md.	" 10	Newman
South Kansas	Pittsburg, Kan.	" 10	Mc Cabe
St. Louis	St. Louis, Mo.	" 10	Oranston
Virginia	Ryanoke, Va.	" 11	Mallin
North Indiana	Kokomo, Ind.	" 17	Merrill
Gen. Pennsylvania	Clearfield, Pa.	" 17	Hinde
Philadelphia	Philadelphia, Pa.	" 17	Walden
Southwest Kansas	Winfield, Kan.	" 17	Newman
Central Missouri	Warrensburg, Mo.	" 17	Mc Cabe
New Jersey	Trouton, N. J.	" 18	Cranston
Northwest Kansas	Salina, Kan.	" 24	Warren
Missouri	Bothay, Mo.	" 24	Mc Cabe
Delaware	Easton, Md.	" 24	Cranston
East German	Seranton, Pa.	" 25	Hinde
Lexington	Springfield, O.	April 1	Cranston
New York	Sing Sing, N. Y.	" 7	Merrill
Newark	Newark, N. J.	" 7	Andrews
Wyoming	Chester, W. Y.	" 7	Warren
New York East	Brooklyn, N. Y.	" 7	Walden
New England	Lowell, Mass.	" 7	Fowler
New Hampshire	Manchester, N. H.	" 8	Hinde
N'thern New York	Watertown, N. Y.	" 8	Warren
Troy	Schenectady, N. Y.	" 14	Hinde
Maine	Portland, Me.	" 14	Mallin
New England's N'th	S. M'ch's't'r, Conn.	" 14	Newman
Vermont	Springfield, Vt.	" 15	Walden
North Dakota	Park River, N. Dak.	" 21	Merrill
East Maine	Calais, Me.	" 21	Mallin

FOREIGN CONFERENCES.

South India	Madras	Dec. 14/96	Thoburn
Bombay	Bombay	Dec. 20/96	Thoburn
North India	Lucknow	Jan. 8	Thoburn
Northwest India	Cawnpore	" 13	Thoburn
Mexico	Mexico City	" 20	Fisher
Bengal-Burma	Calcutta	" 21	Thoburn
W. China Mission	Chungking	Feb. 3	Joyce
Liberia	Monrovia	" 3	Hartwell
Malaysia Mis. Con.	Penang	" 13	Thoburn
South America	Montevideo	" 17	Vincent
Bulgaria Mis. Conf.	Shumla	April 11	Goodsell
Korea Mission	Seoul	May 8	Joyce
Congo Mis. Conf.	Kilbongwa, Angola	" 8	Hartwell
Italy	Venice	" 13	Goodsell
Switzerland	Winterthur	June 3	Goodsell
South Germany	Stuttgart	" 14	Goodsell
North Germany	Cassel, Hesse	" 14	Goodsell
Japan	Tokyo	July 7	Joyce
Norway	Trondheim	" 7	Goodsell
Sweden	Gothenburg	" 21	Goodsell
Finland & St. P'tg	Mission	" 21	Goodsell
Denmark Mission	Heisingfors	Aug. 4	Goodsell
Aalborg	Aalborg	" 14	Goodsell
North China	Peking	Sept. 15	Joyce
Central China Mis.	Kio-Kiang	Oct. 12	Joyce
Poo-Chow	Poo-Chow	Nov. 2	Joyce
Hinghoo Mis. Conf.	Hinghoo	" 21	Joyce

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.

Pittsburg, Pa., Nov. 2, 1896.

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Our Book Table.

The History of the Last Quarter Century in the United States - 1870 to 1895. By R. Benjamin Andrews. 396 Illustrations. Two Volumes. New York: Charles Scribner's Sons. Price, \$4.

As contrasted with the civil war, the period since 1870 appears at first glance to have been uneventful. There have been no mustering armies, no battle-cries, no gathering fleets; the changes have been those of peace, and many of them so quiet as to attract little attention. But any one carefully surveying the field cannot fail to discern many facts of great significance to the people of the United States.

The material for these chapters was first given to the public in the shape of popular articles in *Scribner's Magazine*. The treatment could not, of course, be full, and the reader often failed to see the connection. This arose from the disadvantage of the medium of publication. In the two substantial and noble volumes now issued, the defect, almost inevitable in the earlier form of publication, is remedied. The narrative is consecutive and orderly, and what was wanting in the magazine is supplied in the book form. But the unity of the period from 1870 to 1895 is not that of the war period when everything was moved from a common centre. These volumes treat of a period of peace, when movement is more varied and spontaneous.

In the first volume, Grant, who had been the supreme war chief, becomes President; Greeley makes a campaign for the chief magistracy; and the Credit Mobilier, the carpet-bag governments in the South, and the Indian wars, are incidents. Then come Hayes and Tilden, the Centennial Exposition, the Greenback craze, and the labor movement. Grant falls of a third term, and the assassination of Garfield gives Chester A. Arthur the high place in the government. The Brussels Conference, the polar expeditions, the Joust of Blaine, and the election of a Democrat to the Presidency, follow. The death of Grant, anarchy, the neo-republican ascendancy, the Columbian Exposition, the Democracy supreme, and the Negro and whites in the eleventh census, conclude the events.

The author has given us a panoramic view of the period. His facts are reliable, his grouping is skillful, and his style is clear and forcible. The work is not simply a republication of the articles in the magazine; much of it has been rewritten, and the parts used have been revised, corrected, and often reduced or greatly enlarged. It is essentially a new book, which will be prized by all students who wish to be familiar with the recent facts in our history.

In Old Virginia. By Thomas Nelson Page. Illustrated by W. F. Smalley, B. W. Clinedinst, C. S. Raleigh, A. R. Prosser, Howard Fyle and A. Castaigne. New York: Charles Scribner's Sons. Price, \$1.50.

The author has here given us a work of both literature and art. He paints the age of slavery, giving us touches of the planter class in the Old Dominion, and more elaborate and glowing pictures of slave life on the border. Virginia had a special type of black life, and Mr. Page has reproduced, in a striking manner and with truth to nature, its characteristics and dialect. His pages glow with the most admirable descriptions. The volume contains half a dozen stories, beginning back somewhat and reaching down to the time of the civil war. The illustrations add much to the interest and value of the text.

Saul: A Poem. By Robert Browning. Illustrations by Frank O. Small. New York: Thomas Y. Crowell & Co. Price, \$1.50.

The genius of Browning was meditative, introspective. The walls of wisdom were within, and flowed forth without much reference to the ordinary machinery of thought. As an original genius he had a way of his own, in which he delighted, and which appreciative students of his works enjoy. In his dramatic works there is no movement; the dialogue is all monologue; but the monologue flows in a full and rich stream. "Saul" is a representative poem. The basis is historic, but it is ornamented with the gold and gems of the dramatist. The incidents of the drama afford an excellent chance for illustration, which the artist has improved to the best advantage. The print and binding are exquisite. For the lovers of Browning this will be an admirable gift-book for the holidays.

The National Cook Book. By Marion Harland and Christine Terhune Herrick. New York: Charles Scribner's Sons. Price, \$1.50.

One of the favorable indications of the time is found in the attention given to cooking and domestic economy. The comfort, health, and decoration of the home are the proper accompaniments of a high Christian civilization. The books on cooking have, of late years, been very numerous, and they are of all grades and qualities. In some the aim has been elegance; in others, health; in others still, economy. Marion Harland, as a wise and practical woman, endeavors to combine all these good qualities, and has succeeded in making one of the best books of its class. Her earlier volume has been cast aside, and one entirely new has been constructed. The parts of the old book used have been improved, and much entirely new material has been introduced. This book contains a thousand recipes, and is the most usable cook-book in the market.

The Story of a Busy Life: Recollections of Mrs. George A. Paul. By J. R. Miller, D. D. New York: Thomas Y. Crowell & Co. Price, \$1.

Mrs. Paul had a striking and useful career as teacher, evangelical worker and author. The daughter of a clergyman, born in England and transferred to New York, she cultivated her taste for music and became an eminent teacher in the city. On becoming the wife of a clergyman, a field of Christian service opened to her

of peculiar interest. Her life was devoted to others; and, amid suffering and heavy disappointments, she maintained to the last a hopeful and cheerful serenity. Such a life is certainly worthy of commemoration. An important part of her work was with the pen; she was the author of thirty books. This volume by Dr. Miller is an inspiration and help to the struggling girl and the true woman. The excellent portrait indicates a cheerful and sunny disposition, a depth of emotion, and an equable and amiable temper.

Aspects of Fiction, and Other Ventures in Criticism. By Brander Matthews. New York: Harper & Brothers. Price, \$1.50.

This book, one of the freshest ever written by Professor Matthews, contains a dozen or fifteen brief and crisp essays in literary criticism, dealing almost exclusively with works of fiction. The opening chapter, containing the author's address before the National Educational Association at Buffalo last summer, treats American literature as a whole. He follows in studies on the South, the penalty of humor, pleasing the taste of the public, and parallelisms between the ancient and modern drama. He has a fine chapter on Andrew Lang and Robert Louis Stevenson. The half-dozen sections on "The Aspects of Fiction" treat the representatives of different schools, and go far to make a textbook of fiction, which he thinks is much needed. While Professor Matthews appreciates whatever is excellent in foreign literatures, he finds special delight in the essays at fiction by American authors. America has imported much, but she has the beginnings of a great and commanding literature of her own, colored and enriched by the many influences combining to form an American civilization.

A Manual for China Painters: Being a Practical and Comprehensive Treatise on the Art of Painting China and Glass with Mineral Colors. By Mrs. N. D. H. Monachesi. With Colored Plates Showing 33 Mineral Colors. Boston: Lee & Shepard. Price, \$1.25.

With not a few persons painting on china and glass is an attractive phase of art, and, of course, information on the subject is needed. The present volume is a thorough and complete manual for the use of the artist, containing directions for every step in the process. The book furnishes information as to the materials to be used, such as colors, brushes and mediums, and how to use them. The suggestions as to decorative art and hints for correct designs in table ware are sensible and valuable. Nothing of importance to the knowledge and practice of the art has been omitted. The author is not a mere theorizer; her taste has been cultivated, while both eye and hand have become cunning by practice. In addition to the manual proper, the color plates show the exact Lacroix colors. Their correctness is determined by the fact that they were prepared especially for this book by Lacroix himself in Paris.

Good Cheer for a Year. By W. L. M. Jay. New York: E. P. Dutton & Co. Price, \$1.50.

This little volume contains something to cheer and to help for each day in the year - a text of Scripture, a bit of poetry, and a passage from the writings of the late Bishop Phillips Brooks. The volume will serve to keep in mind the gracious words of the good Bishop, and promote the plenty of the reader.

Famous Givers and Their Gifts. By Sarah Knowles Bolton. New York: Thomas Y. Crowell & Co. Price, \$1.50.

"Famous Givers" contains lively sketches of two scores of the most successful men of the country, who used large portions of their wealth for the public good. The list contains the names of such men as John Lowell, Girard, Carnegie, the two Pratts, Enoch and Charles, Stanford, Armour, the Vanderbilts, Drexel, Packer, Isaac Rich, and Geo. I. Boney. The interest of the volume is in the way the men gained and used their fortunes. As a rule, these great givers were great savers. The sketches are well written, and the facts gathered in the book are of great value for the young. The one fault of the volume is want of proportion. The sketch of Girard, long known to the public, is longest, while that on Rockefeller, the most remarkable giver of the republic, or indeed of the century, is brief. We would have liked something more about Frederick H. Rindge, Isaac Rich, Jacob Sleeper, and George T. Angell. The names of Lee Claflin, one of the most liberal and sagacious givers, does not appear at all. But we ought rather to be thankful for what we have than to find fault about what has been omitted.

Fairy Tales Far and Near. Retold by G. Illustrated by H. R. Millar. New York: Frederick A. Stokes Co.

A choice collection of ten fairy tales, neatly told and illustrated. "The Robes of Wonder," "The Valiant Tailor," "Prince Hatt under the Earth," and "The Goose Girl" are some of the titles. The print is neat and clear, with ornamental binding, which cannot fail to please any child who may receive it as a holiday present.

Beneath the Sea: A Story of the Cornish Coast. By George Manville Fenn. Price, \$1.50.

Cornwall is a land of marvels. The country is honeycombed with mines, some of them antedating history. The Phoenicians, those older masters of the seas, dug deep for the tin of Cornwall. Mr. Fenn tells a thrilling story of an old mine going below the sea level. It had lain unexplored for centuries. Two bright lads attempt the exploration, and meet with many mishaps from the situation and from Tom Dinane, an evil genius. The story abounds in action and adventure, and possesses a thrilling interest from the start.

The Heart of Princess Oera. By Anthony Hope. With Illustrations by H. G. Edwards. New York: Frederick A. Stokes Company. Price, \$1.

This is a romance of the Middle Ages. The material brought under a single head is spread out in nine chapters, making as many separate sketches. The author opens with "The Happiness of Stephen the Smith," and follows with "The Wager," "The Madness of Lord Harry Culverhouse," and "The Love of the Prince of Glottenburg." The movement of the story is constant and rapid, and the characters, especially the heroine Princess, are drawn with skill and taste.

We Ten: Or, A Story of the Besses. By Barbara Yechton. New York: Dodd, Mead & Company. Price, \$1.50.

A tale for the young, fresh, lively and well put together. The chapters, as they appeared in the *Churchman*, awakened much interest among juvenile readers, who will be sure to find fresh delight in going over the pages in book form. It is a story of family life, giving the adventures, the successes, and escapades of ten children. The forty illustrations by Minna Brown add much to the interest and value of the book.

Half-a-Dozen Girls. By Anna Chapin Ray. New York: Thomas Y. Crowell & Company. Price, \$1.50.

This is a new and beautiful edition of a story written and published five years ago. A book received with so much favor by the reading public deserves the privilege of coming out in a new holiday dress. The illustrations by Frank T. Merrill will aid in giving the volume a still wider circulation. The author's books have the characteristics of true genius. She breathes into all her characters the breath of life, and the airy visions of her brain become real people who move out in natural order and action upon the stage of life.

The Young Mandarin: A Story of Chinese Life. By Rev. J. A. Davis. Boston: Congregational Sunday School and Publishing Society. Price, \$1.50.

As the title shows, "The Young Mandarin" is a story, but it is not a mere fancy picture; its incidents are true to the real life of the Chinese people. What might be dull in a mere historical sketch or a body of facts takes on life in the form of a story written as well as this is. The young reader will find himself at once interested.

Magazines.

The *Atlantic Monthly* for November opens with an exposition of the "Causes of Agricultural Unrest." Thomas Wentworth Higginson gives, in "Cheerful Yesterdays," an opening chapter of reminiscences extending over fifty years. Charles Egbert Craddock opens a new and vivid Tennessee story in "The Juggler." William E. Smythe contributes a striking article on "Utah as an Industrial Object Lesson," setting forth the real secret of the mountain State's prosperity. Kate Douglas Wiggin continues her fine story, "Marm Lisa." Lafadio Hearn furnishes an interpretation of the Eastern conception of life and death in an article entitled "Dust." Josiah Flynt has another chapter of race characteristics in American life - "The German and the German-American." C. D. G. Roberts contributes "Stony-Lonesome." C. W. Stoddard gives "Early Recollections of Bret Harte." J. M. Ludlow tells of the rise of labor unions in Great Britain and their struggle for recognition. (Houghton, Mifflin & Company: Boston.)

The November *Scribner's* opens with Capt. C. J. Melliss' "Panther Shooting in Central India." M. H. Spielmann has a richly illustrated article on "The Renaissance of Lithography." Frederick Funston contributes an article with rare illustrations, "Over the Chilkoot Pass to the Yukon." "Specs" is an Arizona sketch by Wolcott Le Clair Beard. "An American Mother" is an illustrated story by Mary Lanman Underwood. Joel Chandler Harris contributes a characteristic paper on "The Baby's Fortune." Mary G. Humphrey tells of "Women Bachelors in New York." Julian Ralph recounts his "Indian Plunder." J. R. Weynall has a snatch of the Elizabethan

Songs, "Phyllis and Daphne." (Charles Scribner's Sons: New York.)

The *Chautauquan* for November opens with an account of the French drama in Molière's time, by Prof. F. M. Warren, and others. Dr. Hamaker has a valuable paper on "Recent Advances in Medical Education in the United States." Bishop Warren provides an illustrated paper on "Sea Sculpture." Henry H. Smith sketches Speaker Reed. The Woman's Council Table treats of "Dangers in Your House," "American Weddings," "Progressive Housekeeping," "The Human Voice," and "Germany's Favorite Preacher." The editor gives an outlook into the political field and makes a brief study of agricultural improvement. (Dr. Theodore L. Flood: Meadville, Pa.)

The *Review of Reviews* for November comes, as usual, with a bird's-eye view of the world's movements for the month. The less important items are given in brief, while those of greater significance are placed in "The World's Progress," and a few of commanding and current importance are expanded into long articles. Of the longer papers Lyman Abbott contributes the first on, "A Summing-up of the Vital Issues of 1896." Ernest Knauff laments the death of Du Maurier, and William T. Stead has a blast for "The Eastern Ogre; or, St. George to the Rescue" - a condemnation of England's course in the East. (Review of Reviews: 13 Astor Place, New York.)

The November *Forum* is attractive and weighty in its contents. Speaker Thomas B. Reed leads in a strong and timely article, "As Maine Goes, So Goes the Union." Edward P. Clark of the *Tribune* staff reviews the course of political events which insured the "Solid South" which is now "Disolving." E. W. Codrington, a Florida manufacturer, who served in the federal army during the Civil War, points out the "Conditions of a Sound Financial System." Dr. W. K. Brooks, professor of zoology at Johns Hopkins, has a thoughtful and suggestive article on "Woman from the Standpoint of a Naturalist." Mary K. Sedgwick has a sensible paper on "Instructive District Nursing." W. K. Stride and Julia Ward Howe go back to the "Eastern Question." J. Gennadius tells of the discovery of "The Sanctuary of Apollo" in the recent excavations in Greece. Prof. Tausig of Harvard defends in a common-sense way the "Bond Sales" by the treasury. Henry D. Lloyd, the author of "Wealth and the Commonwealth," contributes a brilliant article on "Emerson's Wit and Humor." William Ferrero, a young Italian scholar, makes a study of the relation of "Work and Morality." Gertrude Buok of the University of Michigan considers "Another Phase in the New Education." (Forum Publishing Company: 111 Fifth Ave., New York.)

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Obituaries.

Bacon.—Mrs. Harry Bacon was born in Andover 27 years ago last July, and died Sept. 18, 1896.
Six years ago Mrs. Bacon and her husband sought and found the Saviour precious to their souls, and have remained firm in their faith, going hand in hand until death separated them.
Mrs. Bacon contracted a bad cold over a year ago, which terminated in consumption. During her long sickness she was ever cheerful, trusting in Him who had been so long her strength and support.
She will ever be remembered for her Christian character and gentle manners, which were prominent in her daily walks. A husband and two little girls remain. It is a comfort to know that our loss is her eternal gain.
WILL H. VARNEY.

Fox.—Mary B. Fox, widow of Eliphalet Fox, late of Stoddard, N. H., died in South Litchfield, Maine, Oct. 11, 1896, aged 84 years, 10 months, and 9 days. She was born in Stoddard, N. H., Dec. 2, 1811.

April 15, 1837, she was married to Mr. Fox. Their four children were: Sarah Jane, George, Samuel, and Maria. George was killed in the battle of Antietam. Sarah J., wife of Rev. J. Moulton, died in Newry, Maine, Nov. 4, 1881. Samuel B. lived in South Litchfield, Maine, and Maria, the wife of W. J. Smith, lives in South Litchfield.

Mrs. Fox was a Christian from a child. She never was afraid to perform her share of the work in the Sunday-school or social meeting. Her testimonies in the class and prayer-meeting, although not lacking in religious fervor, were rather of an intellectual cast. We felt as if we were being led into a more intimate knowledge of the things of the kingdom.

For the last three years she has lived with her daughter, and for the last two years she has been almost helpless. But all that loving hands and hearts could do was done for her comfort. She felt a great interest in her grandchildren, especially in Arthur, the oldest, for whom she had prayed so ardently.

Her funeral, instead of being an assembly of mourners, seemed like a celebration of the safe passage of a saint home to heaven. J. M.

Coscuden.—Rev. Robert Coscuden, well known for his connection with the New England Southern Conference as a local elder for many years, died at his residence in Providence, Oct. 10, 1896.

Mr. Coscuden was of Scottish lineage, and could trace his ancestry back to the days of the Crusades. Very early in his life he went to St. John, New Brunswick, where he became a Methodist class-leader and elder. He came to Providence in 1848 and remained in that city until his death. The surviving members of the family are a widow, one son and three daughters. One daughter is the wife of Dr. Charles W. Gallagher, president of Kent's Hill Seminary. Another daughter, Mrs. E. J. Smith, is editor and publisher of the *Home Guard*, the well-known Sunday-school publication.

Mr. Coscuden was a trustee of the Cranston S. Church, with which he had been connected from its beginning. His Christian life was a rare one, his prayers and testimonies always carrying great spirituality and power with them, and many have been the expressions of devotion to the writer concerning them. Not only had he been connected with our church in his local ministry, but he had won no little attention by his secular pursuits by reason of his inventions, the most important of which related to the precipitation and purification of sewage for fertilizing purposes.

Mr. Coscuden had been a sufferer for a long time with diabetes, and about two years ago his life was despaired of, but his strong constitution carried him past the crisis and he battled against the disease until his last illness, which began some four weeks previous to his death. His last days were marked by days of great comfort to him, by the presence of his Lord and Redeemer, whom he continually acknowledged and trusted to the end. He never forgot his church or his pastor, his spirit and conversation always revealing that fact; hence he was a blessing to others as well as to himself. He died in the triumph of faith, with his last words tinged with love for those left behind, with a testimony also to the comforting and keeping power of the Lord Jesus Christ in the last hours of death.

The funeral services took place Oct. 13, conducted by the writer, Rev. B. B. Cady, Samuel Hale, and P. D. Blacklee assisting.
F. J. FOLLANDER.

Wightman.—Mrs. Beaurie Bates Wightman, who passed from earth to her heavenly home on Sunday, July 5, 1896, has left a precious record of Christian devotion. She was born in Natick, Mass., 28 years ago. For several years she had resided in Hyde Park, Mass., where she was a greatly beloved member of our church. In 1888 she was married to Mr. James Wightman, a member of the same church, who, with their little daughter, is left to mourn her loss.

Mrs. Wightman found Christ at an early age. She was a beautiful singer, and from her early childhood this gift was used in the Master's service. There are many who remember the stirring revival meetings which were held in Natick in the fall and winter of 1873-74. During, at that time a little girl, while being held in the arms of her father, sang the Gospel hymns so sweetly that many were moved to accept her Saviour. Among these was her own father, whose heart melted at the sweet invitation of his child. In after years in the choir and in social meetings she sang not only with fine effect from an artistic standpoint, but with the spirit of devotion. Her song was a message for Christ. Her Christian experience was sweet and constant; she seemed not to be assailed by doubts and fears, but to grow steadily in the comprehension and the delight of Christian service.

Her illness was exceedingly trying. Consumption gradually exhausted the springs of life. She struggled bravely, having youth and hope on her side and dear friends to minister to her. She was active in the work of the church until failing strength compelled her to desist. When it became apparent that she could not recover, the prospect of death was met with triumphant faith. Those who visited her in her sick-room, where she loved to listen to the voice of prayer and song, felt that God was there. In the holy hush of the Sabbath she passed to the perfect worship of the upper sanctuary.
She was buried in Dell Park Cemetery in Na-

tick, by the side of her father. Her widowed mother, comforted by her remaining children, her husband, and her dear child wait for the morning in the hope of eternal reunion.
FRANK T. POMEROY.

Brown.—Elijah Brown died in Bethel, Me., Oct. 19, 1896. He was born in Bethel, in March, 1818.
He was in good health until Oct. 8, when he fell through a scuttle and was severely hurt. It was not supposed that his injuries were serious, but on Sabbath evening, Oct. 18, he was taken suddenly worse and soon died.

His wife, Abigail, died nearly three years ago. He leaves one sister, Mrs. Sarah Farwell, and two sons—N. F. Brown, a hardware merchant with whom he has resided for four years, and J. A. Brown, of Grand Rapids, Mich.

He was a respected citizen, and for many years an active worker in the Methodist Church of this town.
His funeral occurred Oct. 22 at the Methodist church.
A. HAMILTON.

Filmore.—At a ripe old age, with her work completed and biding fast to the faith once committed unto the saints, Lydia Filmore passed peacefully from the scenes of earth to the habitation of the blest on high. Her age was 91 the day she died, March 14, 1896.

She was converted and joined the Methodist Church about fifty years ago. In her was a large share of the spirit of old-time Puritanism. She was characterized by strong convictions and was fearless in expressing them. She possessed more than an average degree of intellectual force, and was easily prominent in the circles where she moved. Her faith in the doctrines of the Methodist Episcopal Church was very pronounced, and she held it firmly unto the last. She was ardently attached to the older class of ministers under whose preaching she had been permitted to feast. In her last years she many times referred with much interest to the pastorate at St. Paul's of Rev. Dr. Daniel Dorothea. Her intimate friends were few, but to these she was strongly bound. She was one of a class not easily to be forgotten.

Mrs. Filmore gradually faded away from our view in intellect and physical powers, as fades a receding light, and she was not here, for God had taken her to the home of His people.

St. Paul's Church, Lowell, has a wealth of old people who are justly prized. So many of them are so very near to the border-land that it will not be long before the old church will feel her loss of these blessed old veterans who have borne the cross and have good hope of a fadeless crown. As pastor and people we say adieu to dear Mrs. Filmore till we join her in the home of the saints.

She leaves one son and four daughters, all of advanced age. May they be an unbroken family in heaven!
F. K. STRATTON.

Thomas.—Mrs. Elizabeth O. Thomas, daughter of Peter and Estha Hill, was born in Milford, Gloucestershire, England, May 20, 1826, and died in Waltham, Mass., Aug. 19, 1896.

She came to this country when quite young, and when eighteen years of age was converted at Farmington, Mass., under the preaching of Rev. C. L. Eastman. In 1847 she married Alpheus O. Thomas, in Barre, Mass., and during a revival in that place her husband was converted and both united with the church. They removed to Waltham in the fall of 1867, and have since been devoted members of the First M. E. Church there.

Although deprived of her hearing for many years, Mrs. Thomas was a faithful attendant upon the services of the church until failing health compelled her to remain at home. Her excellences of character endeared her to the members of the home circle, while many beyond of whose needs she was ever mindful know her worth. The children were given a large place in her affections and they rejoiced in her loving recognition when the power of speech had failed.

For the past two years she has been an invalid, but her sufferings were endured with patience and her hope remained to the last "an anchor to the soul, both sure and steadfast."

In a quiet resting-place in Barre she sleeps, with two children and other dear ones who preceded her to "a better country, that is, an heavenly."
W. E. KNOX.

Davis.—Rev. Thomas Jefferson Davis, for over twenty-five years an honored member of the New Hampshire Conference, was born in Lempster, N. H., Sept. 14, 1841, and died in Tuftonboro, N. H., July 9, 1896.

In his earlier years he removed to Franklin, N. H., where he met Miss Annie Brown, to whom he was united in marriage Aug. 21, 1867. By this happy union Mr. Davis secured a devoted and affectionate companion, a wise counselor, and a most efficient co-laborer.

When the war broke out he was among the first to offer his services in behalf of his country, enlisting in the Ninth Regiment. For three years he fought for his country's honor, participating in several important engagements.

He was a man of deep convictions, ready to do right at any cost, with a soul thrilled with love for the work to which God had called him. It was indeed a blessed privilege to come into contact with his genial, saintly character. He was a successful and a winning one in the following churches: Gilmanston, Lyman, Haverhill, Stark, Columbia, South Tamworth, Milton Mills, Tuftonboro Circuit, North Grantham, Tuftonboro.

Because of failing health he took a supernumerary relation in 1890, and in the fall of 1896 he moved to Tuftonboro, where he remained until his death. He was a keen sufferer, but patient and sweet until the Master called. He is deeply

mourned by a widow, one son, and three brothers.
Many friends gathered at their little home in Tuftonboro for the funeral of their faithful friend and former pastor. Rev. Albin M. Markey conducted the service. The remains were then carried to Franklin, where services were held at the residence of Joseph Brown. Rev. J. H. Robbins, of Dover, officiated, assisted by Rev. Thomas Whiteside and Rev. L. W. Phillips. The interment was in the Franklin Cemetery.
By his departure a large vacancy is made in the home, the church, and the Conference.
A. M. M.

Woodward.—Rev. Lemuel M. Woodward was born in Halifax, Vt., Dec. 15, 1831, and died in the same home in which he was born and had always lived, Oct. 10, 1896.

He married Rosanna M. Eddy, April 23, 1845. A local preacher for a number of years, and often called out to preach, he did faithful work in this capacity whenever opportunity afforded him. He was a justice of the peace several years, using his office to promote peace rather than to encourage strife for pecuniary benefit. No great deeds heralded his fame abroad, but no man ever left more impression on his community. His name was a synonym for living Christianity. Scoffers who caviled at every man's creed and life paused when they mentioned his name and acknowledged, "He is a Christian." He was a man of wonderful energy and an indefatigable worker. As a preacher he was full-souled, instructive and earnest, enjoying a rich experience of full salvation. He was generous, sympathetic, and always hopeful, a true friend in whose friendship there were genuine unselfishness, helpfulness, and perfect candor.

He was blessed with seven children, grown to years of maturity and usefulness. Four of them died in the flower and heyday of their youth with rare ability for large usefulness.

During the last two weeks of his illness his sufferings were indescribable, but amid it all the abundance of God's grace gave him support, and he patiently endured to the close with an assurance of a triumphant transfer from the church militant to the church triumphant. Finally, in the presence of his wife and friends, waving his hand, he exclaimed, "I am sweeping through the gates!" To the writer never was more literally fulfilled the words: "Mark the perfect man, and behold the upright, for the end of that man is peace."

In his death the Methodist Episcopal Church loses a loyal and active member who cheerfully met and shared the cares and responsibilities and interests of the church. Take him all in all, in a legislative or executive capacity, he was conscientious and thorough, and the effects of his effort to give the best service in his power will long remain with us.

The funeral was held at the Union Church, Halifax Centre, Monday, Oct. 12, his pastor officiating.

May great grace sustain the wife and children, and all the relatives!
SEYMOUR C. VAIL.

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ZION'S HERALD

FOR 1897.

Publisher's Announcement.

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We desire an early announcement that ZION'S HERALD will be sent the remainder of the year free to all.

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Please call attention to this special offer to New Subscribers, that they may give you their names at once. By so doing, they will have the full benefit of the paper.

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Review of the Week.

Tuesday, November 3.

—The Baldwin Locomotive Works of Philadelphia to build eight locomotives for the imperial railroads of China.
—The Bethlehem (Pa.) Iron Works ship 276 tons of armor to Russia.
—Chile newspapers hope to check the suicide mania in that country by ceasing to publish details of cases.
—The Philippine Islanders successfully resisting Spain's effort to reduce them to submission.
—Gold withdrawn in Chicago and St. Louis for the purpose of hoarding.

Wednesday, November 4.

—William McKinley elected President of the United States by an overwhelming majority, and Garret A. Hobart, Vice President; a sound-money Congress assured.
—President Cleveland adds 2,100 ordnance laborers in the Navy to the classified civil service.
—The forty-fourth birthday of the Mikado celebrated by the Japanese in this country.
—A new steamship line established between Charleston, S. C., and foreign ports.
—The Armenian question before the French Chamber of Deputies.

Thursday, November 5.

—Trade quickens; gold comes forth from hiding-places; great rejoicings in England.
—Edward John Poynter, R. A., elected president of the Royal Academy.
—The President issues his proclamation, fixing Nov. 28 as Thanksgiving Day.
—Consul General Lee arrives in New York from Havana.
—The Armenian propaganda decide to stop

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A cream of tartar baking powder. Highest of all in leavening strength. — Latest United States Government Food Report.
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aggressive action in order to allow the Porte opportunity to apply reforms.

Friday, November 6.

—Queen Lillinkalam pardoned by President Dole and his council.
—The Canadian banks remove the boycott on American money, now that McKinley is elected.
—Earthquake in Iceland; many farms ruined.
—The Cramps of Philadelphia to build two steel cruisers for the Japanese government.
—Governor Wolcott, of this State, carries not only the 32 cities, but the 321 towns also, with but two exceptions.
—The Kilauea volcano in the Sandwich Islands in violent eruption.
—Bryan concedes his defeat and sends a telegram of congratulation to McKinley.
—A hundred million dollars in Illinois alone set free by the election.

Saturday, November 7.

—Four States still in doubt — Kentucky, Tennessee, South Dakota, and Wyoming.
—Wheat advances sharply in Chicago — an advance of four cents since Wednesday.
—Death, in Scarborough, N. Y., of Mrs. W. H. Vanderbilt.
—The Government looks around the Cascades on the Columbia River, which cost over \$2,500,000, opened.
—Mrs. Walter M. Castle, of San Francisco, found guilty in London of shoplifting, and sentenced to three months' imprisonment; her husband exonerated.
—Thirteen lives lost near St. John's, N. F., by a collision of the steamer "Tiber" with the schooner "Maggie".
—Loomis J. Campbell, author of a history of the United States, dies in Oneonta, N. Y.

Sunday, November 8.

—Owing to lack of room for school children in New York, Mayor Strong appeals to churches to throw open their Sunday-school rooms five days in the week.
—The Irish potato crop fails; famine threatened.
—Idle mills continue to start up all over the country.
—A probable majority for the woman suffrage amendment in Idaho.
—Kentucky wheels into line for McKinley, with about 600 plurality.
—The Chilean cabinet resigns because the Deputies pass a vote of censure of the Government.

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Dr. E. CORNELL SEVER, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

The Conferences.

(Continued from Page 15.)

four sermons, the first to the "Soldier" — on fighting a good fight; the second to "Railroad Men"; the third to "Firemen"; the fourth to "Detectives." Last Sunday the G. A. R. Post attended in a body, ex-Mayor Hodgkins spoke briefly, and Herbert Johnson sang. Dr. Greene's purpose in all this extra work is to reach the unchurched mass of people in his city, and they are attending both the afternoon service and the evening prayer-meeting. The vespers service is not an entertainment; it is a purely Gospel service, with the prayer to reach men to save them.

West Somerville. — Nov. 1, the pastor, Rev. Garrett Beekman, received 10 persons from probation and 2 by letter. He also baptized 3 children. A committee has been appointed to devise means for enlarging the church building. It is already full to overflowing. Every interest prospers.

Charlestown. — The revival services in which both Trinity and Monument Square Churches have united, are going on grandly under the leadership of Evangelist J. H. Weber. Last Sunday evening there were fully twenty persons at the altar. The meetings are intensely spiritual and marked with a deep solemnity.

Asbury Temple, Waltham. — We are exceedingly gratified to announce that Rev. W. E. Knox, with his remarkable ability for extricating churches which are in financial distress, has found a feasible and practical way of relief for this church. He proposes that the church purchase of the Waltham Savings Bank such a section of the block as will include the auditorium and adjacent rooms used for Sunday-school and other purposes. The Bank, which now owns the building, has consented to sell the section indicated for \$2,500. It is required that 40 per cent. be paid by Dec. 1, and the remaining 60 per cent. in annual installments of \$2,500 each, with interest at 4 per cent. This plan will give the church the benefit of a yearly rental from store, part of post-office, and offices in the part purchased, of \$2,740. This proposition is practical and within the reach of assured success. As a prominent member of the church said to us: "The wonder is that no one has ever thought of this plan before." The Waltham Savings Bank is still, as it has been in the past, exceedingly generous in its dealing with this church. We shall make a fuller statement to our readers of this important matter in our next issue.

East District.

Riverdale, Gloucester. — On Sunday, Nov. 1, the pastor, Rev. Henry L. Wriston, received 1 by letter and 13 from probation, and received a class of 8 on probation.

Lynn, St. Paul's. — The third quarterly conference heartily invites the pastor, Rev. W. T. Worth, to return for the fourth year.

Lynn, Broadway. — Rev. E. H. Thrasher, pastor, has just begun a series of Sunday evening

preaching services. A large chorus leads the singing. Last Sunday evening, notwithstanding the storm, the audience was very large, and both people and preacher believe the plan is sure to be successful.

Riverdale, Gloucester. — This church is enjoying a blessed revival. Mr. Wm. Park and wife have been very efficient helpers by their plain, practical sermons. The community is awakened; the church has been quickened, and more than a score of young men and young women, besides the children, have confessed to have received Christ as their Saviour. No cards have been used. An encouraging feature of this work is that the official members are interested as never before. Rev. J. F. Meers, pastor.

Pembury. — Nov. 1, a love-feast and communion service of great power was held. The pastor, Rev. O. H. Blackpole, received 8 on probation and 5 in full. The church is steadily growing in numbers and grace. A praying band, organized one year ago and now consisting of seventeen members, has been doing excellent service in cottage, open-air and revival services.

West District.

Barnardston. — The Epworth League Group Convention held here on Oct. 27 was a very profitable occasion. About one hundred delegates were present, Greenfield sending the largest number. The program was well carried out, every participant being present at the appointed hour. Rev. Jerome Wood, of Greenfield, the president of the group, presided. The addresses of Prof. H. B. Gibb, of the School for Christian Workers, Springfield, were especially suggestive and helpful. An invitation was extended by the Shelburne Falls League for the next convention in February. Rev. J. H. Long is pastor.

Colrain. — Rev. W. H. Prescott, the pastor, is conducting revival services which will continue two weeks or longer, according to the interest manifested. Assistance is rendered by neighboring pastors.

Gardner. — There is a general increase of interest here. The congregations and Sunday-school attendance are larger than last year. Some new members are being added to the church, 3 having been received upon probation and 2 by letter, Oct. 18. The official board kindly voted the pastor, Rev. L. P. Causey, a month's vacation which he is now spending most delightfully in his native Maryland. During his absence the pulpit is supplied two Sundays by Rev. Frank M. Messenger, of North Grovernorale, Conn., and by Rev. W. Blivethorne and a W. C. T. U. worker one Sunday respectively. The pastor is expected to return about Nov. 20. He writes of the delightful weeks he is spending visiting his own and his wife's relatives, who are loyally supporting Methodism and representing the family to the third and fourth generation, in one instance to the fifth.

Holyoke, Appleton St. — A healthy, steadily growing interest prevails in this church. On Nov. 1 the pastor, Rev. N. B. Fisk, baptized 5 and received 13 recent converts on probation. Of these all but one were converted in the regular church services. Seven were received by letter. A growing congregation and Sunday-school are some of the encouraging features of the work. A Home Department of the Sunday-school has been recently organized, and is getting well under way.

Orange. — Oct. 18 was observed as Harvest Sunday. In the morning the pastor, Rev. H. G. Buckingham, preached an appropriate sermon, and in the evening the Sunday-school gave a fine concert, the success of which was due largely to the faithful superintendents, Mr. and Mrs. W. B. Curtis. The Ladies' Aid Society has recently held a fair and supper from which they realized quite a sum to help meet the interest on the church debt. This debt is now \$5,000, and to meet the interest on the mortgage heroic effort is being made by all departments of the church.

Westfield. — At the November communion service there were 14 accessions to the church — five by letter and the rest by probation. Rev. L. H. Dorchester, pastor.

West District Epworth League held its annual convention in **Asbury Church, Springfield**, on Wednesday, Nov. 4. There was a large attendance at all of the sessions, and considerable enthusiasm was manifested. The church had been made very attractive for the occasion; the altar-rail was festooned with green, and banks of chrysanthemums and out flowers with which the League colors were mingled adorned the altar and platform. Rev. Charles Tilton, pastor of the church, and also president of the District League, presided and responded to the words of welcome spoken by Presiding Elder Thorndike.

The principal addresses of the day were: "The New Call to Freedom," by Rev. R. E. Babcock; "Music and Worship," by Prof. B. B. Chier, of Boston; "A Divided House," by Charles McKernon; and "Little Things," by Prof. H. B. Gibb. All of these were intensely interesting. Mr. McKernon was requested to send his paper to ZION'S HERALD for publication. The Junior League work was presented by Mrs. I. B. Allen, Miss George Gilman, Mrs. T. C. Watkins, and Mrs. H. Tuckley, all of Springfield. The "Open Parliament" for the discussion of different branches of the work, in which many valuable points were brought out, and the department conferences, of which there were seven, were some of the most valuable features of the convention.

The annual sermon was preached in the evening by Rev. Porter M. Vinton, of the New England Southern Conference, from the text, "Thou, therefore, endure hardness as a good soldier of Jesus Christ." It grandly closed a day full of helpfulness and inspiration to the Leaguers of West District.

The officers elected for the coming year are: President, Rev. Jerome Wood, of Greenfield; vice-presidents, Prof. H. B. Gibb, of Springfield, Rev. A. L. Squier, of Amherst, Rev. F. H. Ellis, of Easthampton, Mrs. L. H. Dorchester, of Westfield; secretary, R. M. Cowles, of Springfield; treasurer, C. O. Walker, of West Warren; superintendent Junior League work, Mrs. F. N. Seely, of Springfield. A reception was given the new cabinet at the close of the afternoon session.

President Harper, of Chicago University, expresses his deep disappointment and grave concern over the experiment of voluntary attendance upon religious services in that institution. In seeking to find the cause of the failure, he says: —

"Is it that the religious service has been dull and uninteresting? Yet it is true that the men

The MOST SIMPLE AND SAFE REMEDY for Cough and Throat Trouble is "Brown's Bronchial Trochet." They possess real merit.

who have conducted it have been the strongest men on the University staff, and the strongest men in the pulpits of the city of Chicago. Is it that sufficient effort has not been put forth to induce students to attend? Effort after effort has been made without avail. Is it that the chapel service is a thing of the past and no longer needed in a university? If this is true, prayer itself is a farce and religion is a delusion. Is it, after all, that in student life, as in every life, there is needed in the performance of many of the higher duties a sense of obligation coming either from without or within? And is it possible that the policy of required attendance is perhaps better?"

We have always felt that this concession to the indolence, indifference and irreligiousness of many students was a grave mistake. No part of the student's nature needs cultivation more than the religious. We should as soon think of making attendance upon the regular recitations voluntary as upon the regular religious services of the school.

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are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. Infant Health is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

TRUTH IN BOSTON.

There is a great deal of sober truth in the deductions from Carlyle, which appear in the Paine Furniture Co.'s advertisement in another column of this issue. Some people only recognize Truth when it is clad in wedding garment; nude Truth is not recognized. But we hope none of our readers will fail to take seriously to mind the valuable truth in the announcement we have just mentioned. It applies with peculiar force to Bostonians.

Ladies' Capes

Ladies' Boucle Capes, fine quality, trimmed with Thibet Fur, silk lined, 24 inches long and 120 inches sweep, actual value \$11.00 each, our price for this special lot only

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" 10.	" 34 cts.	25 Sunday School Cards.

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